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The Improvement Era

May 1963

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THE COVER

The lost city of the Incas, Macchu Picchu, perched in the clouds two thousand feet above the roaring Urubamba River. These Peruvian ruins were discovered by the young Yale professor Hiram Bingham, July 24, 1911, and are considered by many as the most spectacular of Inca sites. The photograph is by President and Mrs. J. Vernon Sharp.
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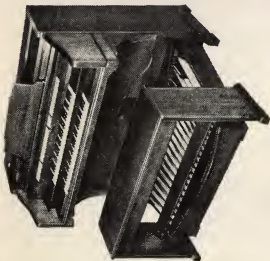
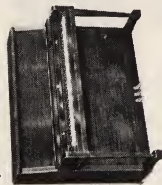
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The Church Moves On

FEBRUARY 1963

5 The First Presidency announced the appointment of Elder Alvin C. Chace of Jacksonville, Florida, as president of the East Central States Mission succeeding President Frank H. Brown. President Chace has been a member of the Florida Mission presidency for the past two years. Previously he had served as president of the Florida Stake for fourteen years. He has also served as a branch president, member of a district presidency, branch YMMIA superintendent and scoutmaster. As a young man he served as a missionary in the Southern States. His wife, Mrs. Alzada Beasley Chace and their five children will accompany him to this assignment in the mission field.

9 It was announced that Elders A. Glenn Snarr, Robert J. Beveridge, and J. D. Mortensen had been appointed to the general board of the Young Men's Mutual Improvement Association. It was announced that Mrs. Oa J. Cannon and Mrs. Lila B. Walch had been appointed to the Relief Society general board.

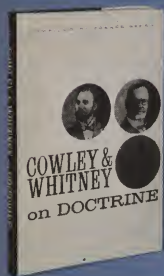
10 Billings (Montana) Stake was organized from the Yellowstone District of the West Central States Mission, with Elder Howard C. Anderson sustained as stake president and Elders J. Kenneth Doty and Alvin S. Walter as his counselors. Billings Stake has six wards and five branches. The stake, the 369th now functioning, was organized under the direction of Elders Howard W. Hunter and Gordon B. Hinckley of the Council of the Twelve. Billings was one of the five conferences (districts) of the old Montana Mission which functioned 1896-98. In the latter year the Montana Mission was consolidated with the new Northwestern States Mission.

17 Illinois Stake, the 370th such unit now functioning in the Church, was organized from the Central Illinois District of the Northern States Mission. Elder Ross Anthony Kelly was sustained as stake president with Elders George Douglas Gardner and Robert Kuhn Mautz as counselors. The stake was organized under the direction of Elder Howard W. Hunter of the Council of the Twelve and Elder William J. Critchlow, Jr., Assistant to the Council of the Twelve. Missionaries first visited Illinois in the fall of 1830. The state was the headquarters of the Church from 1839 to 1846. Elder R. Sherman Russell sustained as president of Minnesota Stake, succeeding President Delbert F. Wright. Elders Lynn S. Richards, Jr., and Paul W. Wilson sustained as counselors. Elder Eugene L. Talbot who had been serving as second counselor to President Wright was released. President Russell had been serving as President Wright's first counselor.

24 Washington Terrace Stake formed from parts of Riverdale (Utah) Stake with Elder Ernest B. Wheeler sustained as president and Elders Reed Hodgkinson and Le Grant F. Shreeve as counselors. President Wheeler had been serving as first counselor to President Rudolph L. Van

(Continued on page 398)

New and Wonderful...

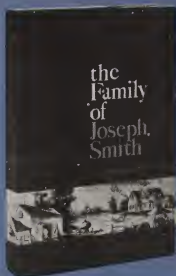


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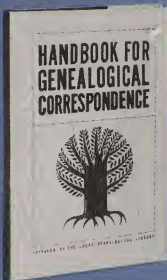
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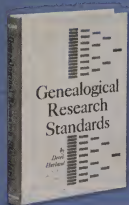
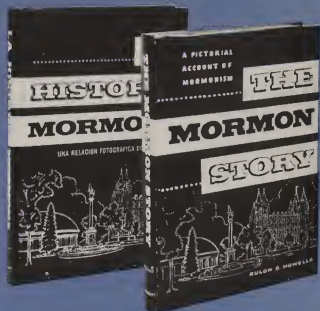
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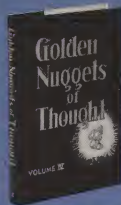
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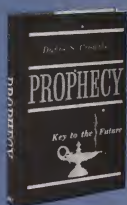
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BRIEF SUMMARY OF

PRESIDENT HUGH B. BROWN'S TOUR OF SOUTH AMERICA

One of the most momentous events in the history of the South American missions was the recent visit of President Hugh B. Brown, Second Counselor in the First Presidency of the Church. In just a little more than one month it is probable that hundreds of thousands of South Americans in seven missions saw and heard more about The Church of Jesus Christ of Latter-day Saints than they had in the preceding thirty-eight years since missionary work was begun on this continent.

Beginning in Rio de Janeiro on January 9, 1963, President Brown visited all of the seven South American missions for several days each, holding member and missionary conferences in fifteen different cities. In every major airport he was greeted by scores of jubilant Saints generally singing and bearing huge banners of welcome. This was the first time any of the members had had the privilege of seeing one of the First Presidency since President McKay's visit in 1954. Most of them had never seen a member of the Council of the Twelve.

In many of the cities those present to welcome President Brown at the airport included newspaper reporters, photographers, and television men. In two cities, Montevideo, Uruguay, and Cordoba, Argentina, President Brown left the airport with a police escort.

Press, radio, and television coverage of the tour was both extensive and favorable. In those cases where reporters didn't actually meet President Brown at the airport, press conferences were later held. As near as can be determined, a total

of 180 column-feet of newspaper space, ten hours radio time, and five hours television time were devoted to President Brown's tour in the seven missions. In addition, newsreels were taken of the press conference in Buenos Aires which will be shown in 400 Argentine theaters during a ten-week period. Another newsreel will be circulated in the theaters of Peru for one year. One can only guess how many thousands of people have been and will yet be brought in contact with President Brown and the Church through these media.

President Brown met with and inspired a total of 1,021 missionaries, as well as nearly 20,000 members and friends, of which approximately 7,000 were investigators. Every meeting with the Saints at which he spoke was the largest meeting of the Church which had ever been held in that city.

Visits were made to leading officials in the various countries, and a number of them were represented in the conference sessions. In Brazil the governor of the state of Guanabara, Carlos Lacerda, was presented with a Book of Mormon. In Curitiba a representative of the mayor was present in the general session along with the chief of police of Curitiba, who also favored President Brown with his presence at the airport. In Asuncion, Paraguay, the minister of the interior was visited, as was the mayor in Rosario, Argentina. In Uruguay, President Brown was cordially received by the president of the country, Faustino Harrison; also by the mayor of Montevideo, as well as by the American and Canadian am-

bassadors, all of whom were visibly impressed. A wreath was placed on the statue of Artigas (Uruguayan national hero) by President Brown.

Members and missionaries alike hailed the tour, particularly the conferences, as spiritual highlights of their lives. It is difficult to say how many investigators will eventually join the Church partly because of President Brown's influence on them. Typical of the many whose lives were changed by this great man is the chauffeur of President Brown's car in Cordoba, Argentina. As he drove the President and his party to the airport, he stated they were so greatly impressed that he and his wife had talked it over and decided to change their religion. He stated that he had driven presidents, kings, and other important people, but that none had ever treated him with greater consideration than had President Brown.

President Brown is not the first apostle of the Church to visit South America, or even the first member of the First Presidency, but this visit coincided with a period of high interest in the Church in this part of the world. Church membership in South America has more than doubled in two years. During the time he was in South America, President Brown not only established many valuable contacts with government officials and with press, radio, and television, but he also acquainted innumerable people with valuable information about the Church. He left both members and missionaries with a new spirit of dedication which should result in a greater rate of growth in the South American missions.



Mr. Roy R. Earl, Construction Superintendent, Holladay LDS Chapel and Recreation Hall, Salt Lake City. Architects: Jackson & Sharp, A.I.A.

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The Wonderful World of M.I.A.

With the theme: "This Wonderful World of MIA," June conference occurs June 14, 15, 16, 1963—and with pre-conference activities on June 13, it promises to be the "best ever."

The following schedule indicates the wealth of opportunity and challenge that await those who attend June conference of the Mutual Improvement Associations in 1963.

"MIA PRE-CONFERENCE EVENTS"

JUNE 13

8:00 AM "INTERNATIONAL HARVEST" MIA CAMP DAY for all YWMIA Executives and YW Camp Directors. Tracy Wigwam, Millcreek Canyon.

6:30 PM "MASTER M MAN-GOLDEN GLEANER BANQUET" Open to young women and young men holding a Golden Gleaner award or a Master M Man award, and their partners. Advance reservations necessary. Write MIA Office, 135 South State Street, Salt Lake City, Utah.

JUNE 14

7:30 AM "MIA RECEPTION"—Temple Square.

9:30 AM OPENING SESSION OF MIA CONFERENCE. Introduction of the 1963-64 MIA Theme. Speakers will include General Authorities of the Mormon Church.

2:00 PM AFTERNOON SESSION OF MIA CONFERENCE. Dramatic-Musical sketch "Freedom of Truth" conferences in the states and nations of the world.

8:00 PM "50TH ANNIVERSARY OF SCOUTING IN THE CHURCH" Golden Jubilee Celebration for Boy Scouts of America and their leaders. Exciting portrayal of the progress of scouting in the MIA, at the Tabernacle on Temple Square.

JUNE 14-15

4:30 PM "EXPLORADO"—University of Utah—Cummings Field (west of Field House). Thrilling exhibit in the great outdoors of the accomplishments of MIA Explorer Scouts.

8:30 PM "BEYOND THE BLUE HORIZON" BIENNIAL MIA DANCE FESTIVAL. Colorful extravaganza under the stars, beneath the majestic Rocky Mountains. Eighteen hundred participants in All-Girls Dance, plus an additional

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BOOK OF MORMON ARCHAEOLOGICAL TOUR (Aug. 23–Sept. 11)

Visit ruins of ancient civilization near Mexico City, in Yucatan and Guatemala.
\$480 from Los Angeles \$750 from Salt Lake



BOOK OF MORMON-BIBLE LANDS TOUR (Sept. 29–November 6)

Visit: Mexico; Yucatan; Puerto Rico; Portugal; Spain; Italy; Greece; Egypt; Lebanon; Jordan; Israel.

\$2023 from Salt Lake or Los Angeles



CHURCH HISTORY-HILL CUMORAH PAGEANT TOUR (Aug. 5-13)

Air tour to New York City; Sharon; Polynya; Fayette; Kirtland; Nauvoo; Carthage; Independence; Omaha.

\$340 from Salt Lake \$375 from Los Angeles



MORMON TRAIL EXPEDITION (July 22–August 17)

Camp tour for men high school age and older. Visit Colorado; Kansas; Missouri; Illinois; Indiana; Ohio; New York (Pageant); Vermont; Pennsylvania; Washington, D. C.; Maryland; Iowa; Nebraska; Wyoming; Utah.

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8:00 PM "MIA SPEECH FESTIVAL." Original drama will spotlight the art of speech-making and effective communication by the youth of the Church.

JUNE 15

8:00 PM BEEHIVE "GOLDEN BEE JUBILEE." Tabernacle on Temple Square. Featuring 2,000 "Beehive Girls of the MIA" in traditional dress, exemplifying the impact this program-for-girls has had for half a century.

ALL DAY MIA INDIVIDUAL DEPARTMENT SESSIONS. Anyone will find any one of these sessions enlightening, inspirational, and a true guide to the solution of the problems of youth and a demonstration of what youth can achieve.

JUNE 16

9:15 AM MIA CLOSING SESSION—Famed Mormon Tabernacle, Temple Square. Conducted by the General Authorities of the Mormon Church. Music by the internationally renowned Tabernacle Choir.



British conservative and non-conformist views have been added to the pages of The Salt Lake Tribune. Dispatches from The London Sunday Times, representing conservative thinking, and The Manchester Guardian, offering the non-conformist viewpoint, now join an already distinguished family of newswire services daily and Sunday in the pages of

The Salt Lake Tribune



President and Sister David O. McKay

I remember as a teen riding up South Fork of Ogden River on a dusty road near my home in Huntsville, Utah. Then there were no paved roads. Spring Creek was gurgling off by one side. Wild rose bushes were adorning the highway, but their blossoms were covered by the dust of every traveler and by the men with their heavy wagons who hauled the lumber down that old street.

I did not stop to pluck a rose along the highway, but a mile up I turned to the left into the meadow, just below a mountain canal. There was the same kind of roses blooming in the light of sunshine and kissed only by the morning dew, unsullied by the dust of every traveler passing by.

That was the rose I got off my horse to pluck, and I thought, "That is the kind of girl I should like to choose some day for my wife—one aside, pure, and spotless, untouched by the flying dust that had passed by."

That is the kind of girl every young man would like to choose if he has the love of truth in his heart; if he has within him the love of honor and beauty and pure virtue.

This is a part of the counsel that I sometimes have given as I have performed marriages for young people in the temple. I share it with you now:

Marriage is something not to be entered into lightly, nor terminated at pleasure, or at the first difficulty that might arise as you journey down the highway of matrimony.

There is something besides an instinct which is far more beautiful and holy in your lives that is uniting your souls in one, and that something is love, the divinest attribute of the human soul. There is no difficulty, there is no sorrow, there is no success, there is no fame, there is no wealth, there is nothing in the world that can separate two hearts that are bound by the golden clasp of love and sealed by the authority of the Holy Priesthood.

The older I grow, and the more ex-

perience I have, the more convinced I am that there are three fundamental conditions which every couple should keep in mind—not only those who are beginning on the road of married life, but those of us who are pretty well along on it.

The first condition which contributes to love, the feeding of it, the nourishing of it, is associated with that little simple word *kindness*. It is significant that a prominent phrase in the Psalm of Love is this: "Love suffereth long, and is kind." (See 1 Cor. 13:4.) What a philosophy in that one sentence! I know of nothing which a bride appreciates more, particularly during the first few months and years of what I may call the amalgamating period, than kindness and gentleness on the part of the husband.

Growing naturally out of that feeling come gentle tones and thoughtful acts. The voice has a great deal to do with happiness, with harmony, with congeniality. I think it was that thought which prompted someone to say that a married couple ought never to speak in loud tones to each other unless the house is on fire.

But more important than gentle tones are those gentle acts of consideration for each other; in a word, *continued courtship* after marriage. We should remember to be courteous to each other, for sometimes in this workaday life the husband forgets, and the wife forgets to extend little courtesies in the home. This is particularly important when there are children in the home, for they observe these things and will be greatly influenced by the actions of the parents.

But more important than the feeling of kindness, even more important than the courteous, thoughtful acts of the lover, is the third condition which is associated with this sentence: "Love believeth all things." (See *ibid.*, 13:7.) That confidence, that *trust* is the element in which love thrives. Perhaps you do not realize it now as you will

in later life, but that sweet confidence which you have regarding this lovely girl is the most glorious possession that a husband can cherish—more glorious than wealth, lands, houses, station, fame—the utmost confidence that she is just as pure as the bridal veil that falls over her shoulders, as spotless as the sunbeam. And she should have the same confidence in you, because she knows that you are just as worthy of fatherhood. That confidence is the supreme, the sublime element in which love thrives. I submit that there is no higher ideal in all the world, and I wish every young person could realize just what it means to future harmony and happiness to begin married life in purity and with a covenant binding each to loyalty and fidelity supreme.

Remember always that love is a tender flower, the roots of which are in the human heart. It thrives in the element of confidence and trust, as the rose thrives in the sunshine and morning dew. But in an atmosphere of mistrust, suspicion, or doubt of each other, it will wilt, it will fade. Fidelity and constancy are to the little flower of the soul what the sun is to the rose.

Always be yourself—your better self—no matter under what circumstances or in whose company you may find yourself.

Keep your blood untainted; your name untarnished.

Try always to be of service to your fellow men through the divine organization of The Church of Jesus Christ of Latter-day Saints.

Adherence to these suggestions will make you rich in friends and in heaven's choicest blessings.

Temple marriage is the beginning of traveling on a road together—a road that will never end. Eternal joys may be glimpsed in the temple. These joys may be yours—together—if you will but follow the eternal principles outlined for you on your wedding day in the house of the Lord.

The Tender Flower of Love

THE EDITOR'S PAGE BY
PRESIDENT DAVID O. MCKAY

QUESTION: "During a recent discussion the question arose as to the full meaning of the remark by the Apostle Paul: 'For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.' (Romans 8:29.) And again in Ephesians 1:5, 'Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, . . .'

"As we stress education so much, it would appear to me that those who lack education or ability are indeed already assigned to a lesser degree of glory because of this, and those who do not have the advanced education of many, and I think of the pioneers in some respects, have already completed their earth life, and thus regardless of their faith and testimony are destined for something less than what they strived for. To have a

ANSWER: The passages in question are as follows:

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

"Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

"To the praise of the glory of his grace, wherein he hath made us accepted in the beloved." (Eph. 1:3-6.)

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

"Moreover whom he did predestinate, them he also

YOUR QUES- TION

ANSWERED BY
**JOSEPH
FIELDING
SMITH**
PRESIDENT OF
THE COUNCIL
OF THE TWELVE

talent and not be able to use it seems to me sufficient justification for excuse, particularly under the present economic system of the world, and yet it seems unfair that environment or any system should prevent a person from qualifying for the best in the hereafter.

"I fully believe in repentance as an essential part of life, also forgiveness, but again we are faced with that predestined end because of our actions, whether right or wrong.

"It would appear, if we consider our pre-existence, that our ultimate end was known from the beginning—and I feel this is strengthened by the fact that whilst I personally do not have the learning of a Von Braun, then I am not going to make the grade regardless of my efforts, merely because my mental abilities are not as great as those mentioned.

"I would appreciate your comment on this matter."

called: and whom he called, them he also justified: and whom he justified, them he also glorified." (Romans 8:29-30.)

It is very evident from a thorough study of the gospel and the plan of salvation that a conclusion that those who accepted the Savior were predestined to be saved no matter what the nature of their lives must be an error. The gospel of salvation based on faithfulness and obedience to the covenants and laws of the gospel is definitely clear in the doctrines of our Lord and his inspired servants. Surely Paul never intended to convey such a thought that in the pre-existence many were destined by divine decree to be saved no matter what the nature of their mortal lives might be. This might have been one of the passages in Paul's teachings which caused Peter to

declare that there are in Paul's writings, "some things hard to be understood, which they that are unlearned and unstable, wrest as they do also the other scriptures, into their own destruction."

We learn from a study of the plan of salvation that every soul was given the gift of free agency. It is a divine law—and a very just law. No man should be forced to choose the course which he may take. Salvation can come to each soul in accordance with absolute freedom of the individual to act. There is no compulsion in the kingdom of God. Human beings are not automatons. They have been given their freedom to believe, to serve, or disbelieve and rebel against the commandments of the Lord. Rewards come based on merit. Salvation is a free gift of God, augmented by the atoning blood of his Beloved Son, but the laws of God are based on merit through faithful adherence to the prescribed laws of God. These divine laws have been in existence through the eternities. They have been tried and tested and proved to be just. No man can obtain salvation without a thorough trial of faith and obedience to the principles of eternal truth which have been established from the beginning for the salvation and exaltation of mankind.

We may be sure that Paul never intended to convey the thought that there had been exceptions made in the very beginning and that some men were destined to be redeemed and saved in the kingdom of God without complying with the terms on which salvation is established.

All of this being true can we not reach some conclusion that would be justifiable in relation to these statements of Paul? Verily, we can! Let us consider these expressions more closely. Is it not the true meaning that those who were faithful in the pre-existence were "predestined" to be "conformed" to the image of his Son? In the very beginning we are taught that man was "formed" in the image of God. This is the definite statement in the book of Romans. Then we must not lose sight of the fact that the Father knew the faith and integrity of some of the "great ones" who had been rulers in his kingdom before the

world was "formed." They had no doubt proved themselves by trial, and their integrity had been shown in the pre-existent state. Therefore it is possible that Paul, knowing this to be the fact, could with positiveness declare that there were some who were "predestined" because God knew them and had the assurance that they would not fall.

We learn something about the integrity of certain souls in the pre-existence. Through the writings of Abraham we have learned much concerning them, and it is possible that the Lord, knowing their integrity, set them apart to his work with the assurance that they would never fall. Such men were Adam, Enoch, Abraham, Moses, and a great many more through the ages down to the Prophet Joseph Smith.

"Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

"And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.

"And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

"And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever." (Abraham 3:22-26.)

The implication here is very clear that all were capable of keeping their first estate, but that there would be many who would not do so. Therefore they were to receive rewards (Continued on page 390)



South America.....Land



BY A. THEODORE TUTTLE, OF THE FIRST COUNCIL OF THE SEVENTY AND PRESIDENT OF THE SOUTH AMERICAN MISSIONS

When you hear the words "South America," what immediately comes to your mind? Teeming jungles filled with all species of plant and animal life? Indians in native dress selling pottery and rugs at a sidewalk market? If these are your thoughts, you have both a common and a very incomplete idea regarding this vast continent.

Actually, no one single description would suffice for an area more than twice the width of the United States at its widest point and nearly twice as long; for example, in this land of diversity and contrasts is found a desert (the Atacama in Northern Chile) hotter and drier than the Sahara. Rain almost never falls there. But just across the Andes Mountains is the Amazon Basin, the largest and one of the wettest tropical rain forests in the world, through which the imposing Amazon River lazily weaves as it drains an area three-fourths the size of the United States.

On the north the continent reaches well across the equator in a region where frost is unknown. On the other hand, the southern extremes of Argentina and Chile are lashed by polar winds most of the

year, a reminder that Antarctica is less than 500 miles away. Spanning the continent lengthwise on the west are the Andes, rising to 22,835 feet above sea level. No mountain range is longer, and only the Himalayas are higher. But from the loftiest of these peaks on the Chilean-Argentine border one has to travel only a few hours eastward by bus or train till he sees mile upon mile of flat or gently rolling grasslands, stretching out into one of the world's richest grazing areas.

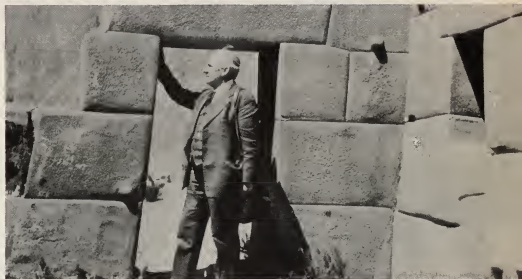
The people of South America are no less diversified than the land itself. In some places, Bolivia, for example, the population is as high as 95 percent Indian or *mestizo*. In others, such as Argentina (even though it borders with Bolivia), the people are nearly entirely of European descent.

Wealth-wise South America has been a land of great contrasts. There are sufficient minerals, lumber, and land to place these countries among the richest and most advanced on the globe, but in the past many of these resources usually have either lain dormant or have been concentrated in the hands of a few already wealthy land owners and businessmen. Fortunately, improved transportation and

Young midshipman in Chilean navy joins other Aaronic Priesthood holders, all converts, in administering Sacrament in Valparaiso, Chile.

to r: President Reinhold Stof, Sister Ella Stof, Apostle Melvin J. Ballard, Rey L. Pratt, J. Vernon Sharp at the spot where missionary work in South America was dedicated, December 25, 1925.

Apostle Melvin J. Ballard at the ruins of Ollantaytambo, 1926. An ancient Inca fortress city, it guarded the approach to Cuzco.



communication along with more up-to-date means of farming and manufacturing are helping considerably to raise the standard of living in these countries, and some of them, notably Uruguay and Argentina, have developed a substantial middle class. The cities today are consequently a curious compound of the old and the new. Hence one may see adobe huts only a few blocks from modern skyscrapers, horses, or even ox-carts alongside the latest model automobiles, and door-to-door fruit salesmen competing with modern supermarkets for business.

But perhaps of greater importance to members of The Church of Jesus Christ of Latter-day Saints, South America is a land of church growth, a land of Zion with a rich history and a prophetic future. This was part of the promised land to which the Lord led Lehi and his colony, and where more than 40,000,000 of their full or part-blooded descendants now live. It was the home of the Incas and still

of Prophecy and Promise

greater civilizations whose splendor once surpassed even that of the Old World. Many of their ancient cities and highways remain today as monuments to the skill and high degree of civilization of this people. Many of history's greatest dramas have here been enacted, as recorded in the Book of Mormon, and Latter-day Saints treasure the numerous archaeological findings of South America as added testimony of the truthfulness of that book.

Likewise, in the modern history of South America the hand of the Lord is unmistakably seen. When Christopher Columbus first discovered the islands of the Caribbean and later landed on the northern coast of what is now Venezuela, he supposed that he had reached the East Indies. He remained under that illusion until the day he died, unaware that in reality he had been divinely led to a gem of much greater value, a land described by God as "choice above all other lands." More than 300 years later the same spirit which had led Columbus moved upon these young South American countries to revolt and set up democratic governments of their own against nearly overwhelming odds. The same was true of the courageous leaders in several of these countries who

defied deep-rooted tradition to separate the established church from the state, providing an atmosphere of religious freedom and tolerance where the gospel might later be successfully preached. This was all necessary as a preparation for the fulfillment of even greater prophecies in the years ahead.

Nearly 2,400 years before, the Lord had granted to the Prophet Nephi a vision of his posterity in the latter days. Nephi saw that eventually they would dwindle in belief and be driven by the gentiles on this land. History testifies to the literal fulfillment of that prediction. But at the same time the Lord promised Nephi that after his seed had been smitten sufficiently long, they would finally regain their former status as a civilized, educated, and chosen people of the Lord. "And the gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers.

"And then shall they rejoice, for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes; and many generations shall not pass



away among them, save they shall be a white and delightsome people." (2 Nephi 30:5-6.)

After the death of the last of the Nephites around 400 AD, this prophecy went unfulfilled insofar as the nations of South America were concerned for more than 1400 years. Finally, in November of 1851, Parley P. Pratt, by appointment of the First Presidency, arrived in Valparaíso, Chile, accompanied by his wife, Phebe, and Rufus Allen, intent upon learning the Spanish language and initiating the preaching of the gospel to the people of that land.

The people were found to be quite friendly and sociable, but "in general . . . devoted Catholics," and preoccupied with the civil war raging in the country at the time. There was active opposition to the president of the country by a group of insurrectionists; and while the missionaries were still in Chile, the rebels fought the bloodiest battle of the war with the loyal government forces. The uncertainty of this explosive situation was a real handicap to Elder Pratt and his group because their "new" religion had to compete for public attention with the disturbing political topics of the day.

These missionaries weren't fluent in the Spanish language, and it was hard to find work enough to support themselves. They finally decided to return home and prepare for a more opportune time to start the work there. As Elder Pratt recorded in a letter to President Brigham Young, written during the return trip, "On the second day of March (1852) we embarked on this ship bound for San Francisco, without a sufficiency of the language to turn the keys of the Gospel as yet to these nations. We stayed till all our means were exhausted and sought and prayed diligently for our way to open; but we could neither speak the language sufficiently to preach the Gospel nor find any way to earn our living, so we found it necessary to return to California." But Elder Pratt spoke in that same letter of a brighter day in the future for the work of the Lord in South America, which would ultimately result in "the restoration of unnumbered millions of the house of Israel and of Joseph—even of many nations extending over a large and important portion of the earth, . . . knowing that God, who has said certain things, will cause those things to be performed in due time." (*Autobiography of Parley P. Pratt*, pp. 397-401.)

Nearly seventy-five years were to pass away before any further attempt would be made to introduce the gospel into South America.

During and prior to the year 1925, several Saints immigrated from Germany to Buenos Aires, Argentina. Among them were the families of Kullick, Biebersdorf, Friedrichs, and Hoppe. These families had been in touch, by correspondence, with the First

Presidency, and had requested that missionaries be sent to their adopted lands.

On September 3, 1925, President Heber J. Grant announced that the First Presidency had had under consideration for a year and a half the question of opening a mission in South America and had now concluded that the time had arrived to do this, and that one of the twelve should do it. He further announced that Elder Melvin J. Ballard of the Council of the Twelve had been chosen and that he should take with him President Rulon S. Wells, who spoke German, and President Rey L. Pratt (a grandson of Parley P. Pratt, and president of the Mexican Mission at this time), who spoke Spanish. The latter two were members of the First Council of the Seventy. Announcement of this was made to the general membership of the Church in the October conference of 1925.

On December 6 Elders Ballard, Wells, and Pratt arrived in Buenos Aires and immediately cabled the First Presidency to that effect. They then called on the mayor and other prominent officials and presented their credentials.

On December 12 they baptized six people in the Río de la Plata, all of German descent, who had previously known the gospel in their native land. Additional ordinations and advancements in the priesthood were taken care of at that time.

On Christmas day the brethren were up at 5 am, left their quarters at 6 am, and arrived at the "3rd of February Park," an hour later. They held a meeting in which all three spoke, and at that time Elder Ballard offered a prayer dedicating South America for the preaching of the gospel. After thanking the Lord for the privilege of being there, and asking for his blessings on the work in general, Elder Ballard continued:

"Bless the presidents, governors, and the leading officials of these South American countries, that they kindly receive us and give us permission to open the doors of salvation to the people of these lands. May they be blessed in administering the affairs of their several offices, that great good will come unto the people, and that peace may be upon these nations that thou hast made free through thy blessings upon the valiant liberators of these lands, that righteousness may obtain a full liberty for the preaching of thy gospel.

"Stay the power of evil, that it shall not triumph over thy work, but that all thine enemies shall be subdued and thy truth be triumphant.

"And now, oh, Father, by authority of the blessing and appointment of the President of the Church, and by the authority of the holy apostleship which I have, I turn the key, unlock and open the door for the



Best view lots in Caracas, as in Rio and other cities, are covered by slums whose squatter occupants look down on wealthier citizens below.



Iguassu Falls, one of the world's great natural wonders, send plumes of filmy mist over several miles of Brazilian jungle.



In Cuzco marketplace, twelve thousand feet up in Peruvian Andes, descendants of once-mighty Inca empire pose in hope of a small handout.



In distance, across typical red-earth countryside of Brazilian interior, gleam buildings of Brazil's new capital city, Brasilia.



In Asunción, capital city of primitive Paraguay, corner drugstore consists of carefully chosen herbs, sold from marketplace street.



By contrast with grinding poverty elsewhere, lush resort hotel looks out over Atlantic in historic vacation city of Punta del Este, Uruguay.



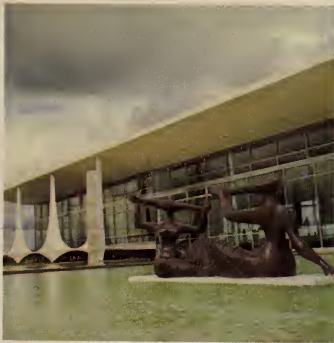
Main route between Asuncion, Paraguay, and Sao Paulo, Brazil, crosses mighty Parana River this way. Paraguay has one hundred mile total of paved highways.



Fourteen thousand feet up in Peruvian Andes, Indians live amid physical beauty, but in illiterate, hopeless poverty.



Amid ruins of Peru's mysterious Machu Picchu, ancient refuge city of Inca nobility, graze the aristocratic alpaca, first cousin to the llama.



Typical of imaginative, Brazilian architecture is President's Palace in Brasília, breath-taking new capital city carved from wilderness.



Out on Argentine pampa, 100-year-old cattle-breeding estate provides gracious living for owners, but political unrest is rife among workers.



After twelve lunch-less hours in Andes gathering greens for Christmas sale, young Colombian and his donkey still manage pleasant pose for camera.



Half of South America's 24000 LDS Church members have joined in past two years. Here, at resort of Punta del Este, new convert enters waters.



Spine of South America is towering Andes, stretching 4,500 miles from Cape Horn to Panama. These peaks of Central Andes in Peru rise over 21,000 feet.



Ancient cannon looks from fort down on modern, prosperous city of Montevideo, capital of tiny Uruguay, most stable of South American countries.



Rio de Janeiro, built on the hills and around ocean bay, is one of world's most beautiful cities. Here is view from one of city's many mountains.



Andean mother and child, weather-beaten, pause while herding tiny band of llamas, staple of life in these mountains.



Symbolic of dynamic growth of some areas of South America is this massive, newly-completed structure in Rio, one of world's largest office buildings.

**SOUTH AMERICAN
MISSION PRESIDENTS**



*Sterling Nicholayson
Andes Mission*



*C. Laird Snelgrove
Argentine Mission*



*Ronald V. Stone
North Argentine Mission*

preaching of the gospel in these lands; and we do bless and dedicate these nations of this land for the preaching of thy gospel. And we do all this that salvation may come to all men, and that thy name may be honored and glorified in this part of the land of Zion." (Bryant S. Hinckley, *Sermons and Missionary Services of Melvin Joseph Ballard*, p. 97.)

Quoting from Elder Ballard's own account, "After the prayer we sang 'Praise to the Man.' Each of the brethren spoke briefly concerning his mission there and his willingness to do his best to establish this work, of the perfect love for each other and for the work of the Lord. A glorious spirit was present. They blessed each other and felt that as a result of opening this mission, many Europeans in that land would receive the gospel; but that, ultimately, the work of the mission would be to the Indians. This was a momentous day. All were visibly affected. Their joy was expressed in tears." (*Idem.*)

Elder Wells had not been enjoying good health, and his problem was diagnosed as blood leakage, a result of hardening of the arteries, and so, after communication with President Grant, he was placed aboard the steamship *American Legion* for the return journey home. Apostle Ballard and President Rey L. Pratt continued working diligently in the furtherance of the mission.

On June 6, 1926, four additional missionaries arrived, namely: Elder Reinhold Stooft; his wife, Ella; and Elders J. Vernon Sharp and Waldo Stoddard. Elders Ballard and Pratt were instructed by the First Presidency to return home as soon as the new missionaries arrived and were established in the work.

Shortly before his departure at a testimony meeting held with the German Saints of Buenos Aires July 4, 1926, Elder Ballard issued the following prophetic statement:

"Work will go slowly for a time just as an oak grows slowly from an acorn—not shoot up in a day as does the sunflower that grows quickly and thus dies. Thousands will join here; it will be divided into more than one mission, and will be one of the strongest in the Church. The work here is the smallest that it will ever be. The day will come when the Lamanites here will get the chance. The South American Mission is to be a power in the Church." (Taken from J. Vernon Sharp's Diary.)

A very significant occurrence happened the day of the arrival of Elder and Sister Reinhold Stooft and Elders James Vernon Sharp and Waldo I. Stoddard. As Elder Sharp relates it, "The date of our arrival, June 6th was a Sunday. We immediately went to the branch at 8968 Rivadavia Street where a meeting was being held in which there were some German Saints and a few Argentine investigators. The meeting was being conducted by President Rey L. Pratt since Elder Ballard had gone to meet us new missionaries. I was called first to give a talk in Spanish. President Pratt was to interpret the speech in English to President Stooft, who knew no Spanish, so that he, in turn, could give a German translation of the talk. No sooner did I begin to talk than Elder Stooft said he understood perfectly every word that was being said. When I finished talking, President Stooft arose and gave a word for word translation of the talk in German. At the termination of the meeting, great was the surprise of the Spanish-speaking persons present when they found that Brother Stooft spoke no Spanish. To his dying day Elder Stooft spoke of this day when he enjoyed the gift of tongues."

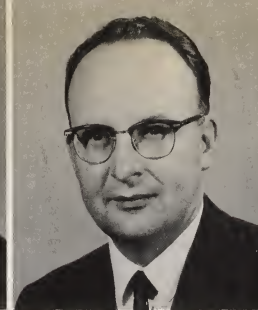
In those early days it was very difficult to make any significant progress in the work, because the adults were not interested. The missionaries finally discovered that by establishing Sunday Schools in the



*William G. Bangarter
Brazilian Mission*



*Finn B. Paulsen
Brazilian South Mission*



*A. Delbert Palmer
Chilean Mission*



*J. Thomas Fjans
Uruguay Mission*

various suburbs interest could be created among the younger folk and eventually the parents would become interested. Elder Sharp tells of two related events which he considers the turning point in the establishment of the Church in South America:

"In the suburb of Liniers, there was a little Italian girl of perhaps 6 years of age, who came to Elder Sharp one day and said that her mother and father would not let her attend Sunday School. When asked how it was that she was always in attendance, she answered that she and her younger brother would go to her aunt's home and from there attend Sunday School with her cousins. She was advised that she should first obey her parents, which she agreed to do.

"A short time thereafter this she became violently ill with a combination of measles and small-pox. She became so ill on a Tuesday that she lost consciousness. On Friday she returned to consciousness long enough to recognize her mother and to say, 'What day is today?' Upon finding that it was Friday she said to her mother, 'On Friday the missionaries hold a meeting at the home of Sister Molaes and if I do not take flowers there the missionaries will wonder what is wrong.' Those were the last words uttered by Rosa before she passed away. Needless to say, this made a profound impression upon all of the family and neighbors to think that the last thoughts of this little girl should be of the missionaries and their work. It was learned that because of their meager circumstances, they could not afford to pay for a funeral and without payment to the church to which they belonged there could be no funeral; so the missionaries offered to conduct a funeral service, and, with the consent of the parents, did so.

"Among those impressed by the devotion of this little girl was a humble family of Italian descent by the name of [Donato] Gianfelice, plus another man of

Italian descent by the name of Domingo Guicci. Before Elder Ballard's departure, he and Elder Sharp left a tract at the home of these humble people. Subsequently, just a few days later, both of the men were attacked, severely wounded, and robbed. They convalesced for some time in the hospital and then returned home to finish their convalescence. At that time neither of the men could read, but Sister Gianfelice could. She read to them from the tract, 'A Friendly Discussion,' and they became interested. Subsequently they were visited by Elders Ballard, Pratt, Sharp, and Stoddard.

"Elders Ballard and Pratt left for the United States as the interest of these people was proceeding. Shortly thereafter it was learned that they were also investigating another church. The pastor of the other church demanded a debate between himself and Elder Sharp. After much reluctance and conversation the debate was agreed upon. When Brother Gianfelice took word back to the pastor, the pastor said, 'I'll bet you \$10.00 that we win, for I am a native of the country and Elder Sharp cannot have the knowledge of the language that I have.' Brother Gianfelice said, 'There will be no debate, for there can only be one church, and we do not wager about something as sacred as which is the right church.' Subsequently these people and their children were baptized. At the present time Brother Antonio Gianfelice a son of Brother Donato Gianfelice, is First Counselor in the Argentine Mission Presidency. Two of his sisters have served as missionaries."

After these baptisms the work progressed, though slowly, as Elder Ballard had foretold. In 1935 Elder Ballard's prediction (that South America would be divided into more than one mission) came true when the mission was split into the Brazilian and Argentine missions. Further (Continued on page 394)

Argentine Mission

Ravioli, pizza, and spaghetti represent the variety of foods often served in the Argentine Mission home of Buenos Aires. A melting pot of Europe's spiceful, intrinsic cultures, peoples, and religions, Argentina has been host to the Mormon missionaries from the beginning of the South American Mission in 1925.

Since the arrival of Apostle Melvin J. Ballard and Elders Rulon S. Wells and Rey L. Pratt in Argentina, to dedicate that land and that of her neighbors for the receiving of the gospel, Buenos Aires has been a central spot for proselyting activity for the South American Mission, and upon its division ten years later, W. Ernest Young arrived as mission president, August 14, 1935, making this city the headquarters of the newly formed Argentine Mission.

Missionaries have visited with great success the people who live in the thatched roof dwellings at Papagayos, San Luis, as well as those living in the modern capital city of Buenos Aires. Baptisms in

Argentine missionaries, and 50 local missionaries with assignments similar to those of stake missions.

"The ultimate goal is to have means and facilities to dot the country with beautiful chapels and finally, temples." This statement made by W. Ernest Young, the first mission president of the then newly named Argentine Mission, has been a constant challenge. Flourishing strides towards this predicted goal have been realized by all succeeding presidents.

The first chapel, which had its beginning under President Young, was dedicated in 1939 by the second mission president, Frederick S. Williams, who also brought recognition and popularity from newspaper articles about the chapel dedication and from the missionary basketball team called "*Los Mormones*."

Several chapels have recently been dedicated. The building missionary program has helped the Church chapels in Argentina to soar high in production. This program calls local members to donate full-time labor for chapel construction.

Elder Henry D. Moyle, while addressing a confer-

The Argentine Missions

1962 numbered 1,034 with an anticipated 1,500 for 1963.

Argentina has an unusual combination of the new and modern with the very old and ancient. Italians, Germans, French, English, Arabs, Greeks, Russians, Japanese, and many other peoples are represented in greater or lesser degree, bringing to Argentina differences in mores, folkways, and religion. About ninety percent of the Argentine people are of European origin, a little less than nine percent are *mestizo* (Indian and Spanish), and a little less than two percent are of pure Indian descent. The older immigrants usually prefer to continue speaking their native language, but the younger generations speak "*Castellano*," (Castilian Spanish, a dialect originating in the ancient Spanish kingdom of Castile).

The 1935 mission division left Argentina with fourteen missionaries, 255 members of the Church, and only one male member holding the Melchizedek Priesthood. Twenty-eight years later, after fostering birth to three other missions—Chilean, Uruguayan, and North Argentine, the Argentine Mission proudly boasts 180 missionaries, 5,024 local members, 215 Melchizedek Priesthood members, 14 local full-time

ence in Rosario during his May 1956 Argentine visit, said, "Now it took the Saints in Europe some one hundred years to get ready for that temple [Swiss]. They had to get their genealogy, and I want to promise you that the day will come when we will have a temple in South America. And it will come just as soon as the people here are ready for it."

The first missionaries soon found that every church that engages in missionary activity is represented in Argentina. The state church is Roman Catholic and is backed and financially supported by the government, but by no means is it the only denomination represented. The Jewish religion is second in size, having over 400,000 members. With the existing freedom of religion, most Protestant groups did not find their beginnings in Argentina too difficult. The Mormon Church, however, had some difficulty establishing itself.

In 1939, pre-war tension ran high in Argentina, and the mission home was mistakenly raided on the night of April 8th by thirteen policemen who thought that the home was serving as a Nazi meeting center. Under President and Sister James L. Barker, because of the outbreak of war, missionaries were gradually



released without replacements. Local members were left with branch responsibilities and leadership.

President W. Ernest Young returned to guide the Argentine Mission in 1944, and with him came two American missionaries from the Mexican Mission, who with the mission president's son, traveled extensively visiting members, blessing their children, and helping maintain the scattered branches until the elders began returning in 1946. During these lean years many members made great sacrifices to further the Lord's work. One of these faithful members traveled as a district president hundreds of miles each month to prepare the Sacrament for the members in his area. Upon the return of almost a hundred elders, the mission began prospering rapidly.

President Harold Brown and his wife were arrested under false charges soon after their arrival in 1949; and, upon release, were ordered not to preach. Making representations to the United States Consulate, President Brown protested the treatment the Church was receiving. Yet many branches had to be closed, and President and Sister Brown were threatened with expulsion from the

Despite many new approaches, house-to-house tracting is still a standby. Fewer and fewer doors are slammed, missionaries report.

Even during rush chapel-building job in Argentina, work missionaries find time for recreation. Note elders wishing they could join game.





There are ways and ways to preach the gospel. Uruguayan Mission quartet (top) has been smash hit in television, other appearances, has attracted many inquiries. And young work missionaries learn trade and scripture alike as chapel rises on outskirts of Buenos Aires. Chapel work also brings investigators.

country. Government offices refused to register the Church, thus making its function illegal. Missionaries began to encounter visa problems and, in some cases, were ordered to leave the country. Finally, proper status was obtained by the Church and due registration established.

Through effective use of athletic and musical programs, prejudice against the Church was lessened, and the missionaries gained the confidence of the people. A Mormon quartet, a mission orchestra, and a mission chorus brought new investigators to LDS religious programs.

Stephen L Richards, the first apostle to visit Argentina after Apostle Ballard, brought good publicity and respect for the Church into the Argentine nation in 1948. One Argentine newspaper noted, "Apostle Richards has a noble venerable appearance, adequate of his high dignity."

In the early months of 1947 local missionaries were called and assigned to proselyte in Montevideo, Uruguay, then a branch of the Argentine Mission, which in August of 1947 became a separate mission.

General Juan D. Peron, then Argentine president, was visited personally by President McKay while in

Here in Lima, Peru, or anywhere in world, scene is the same as dedicated Sunday School teachers stir intense desire to learn among the children of the Church.

South America. The general showed considerable knowledge of the Church. He opened the national Cervantes theatre for the use of the Church, free of charge for conference meetings where large numbers of Saints gathered to listen to the prophet's messages. The memory of President McKay's inspiring visit still dwells with the Argentine Saints.

Along with being a freedom-loving people, the Argentines are very loyal and national minded. Almost all Argentine people, though foreign-born or born of foreign parents, proudly claim to be Argentine.

Argentina is a country of contrasts with climates ranging all the way from the frigid zones of Tierra del Fuego (Land of Fire) in the south to the almost tropical climates of Jujuy in the north.

The Argentine people are perhaps among the best educated of all the South American countries. In the 1962 elections only one-tenth of the adult population that voted were illiterate, according to a leading Argentine newspaper. (Voting is required for citizens of age 22 or above, and failure to do so is punishable by a fine.) In Argentina great respect is shown the teacher, and a formal greeting is given daily. Uniforms (pinafiores and suits) are worn daily, and students stand when called upon to recite, answer questions, or when a teacher enters the room. Argentine youths are well-informed on most subjects and are particularly interested in the study of other countries and people.

Domingo F. Sarmiento, father of the Argentine education program, traveled throughout the United States and Europe in 1845-47, studying the then modern educational systems. He established in his own country normal schools, colleges, and a national observatory.

During the revolution in the early 1800's the Spaniards fought hardest around the border area of Argentina and Brazil, but with the aid and courage of the *gauchos* (Argentine cowboys) the fight for freedom was won.

Almost every country has its "Washington." Argentina had a great liberator that Washington would have been proud to know, Don Jose de San Martin. He was a man enthusiastic not only for the freedom of his own country, but for his neighbors as well, and through the Upsallate Pass he gave needed aid to Chile and Peru. To do this he crossed the Andes, a feat much more difficult than that of Hannibal or Napoleon crossing the Alps. As a general his sterling character and ability (Continued on page 388)



Andes & Chilean Missions

Of the first attempt to introduce the gospel message to South America in pioneer times, Elder B. H. Roberts has written: "Elder Pratt . . . went to Chile, accompanied by his wife and Elder Rufus Allen. The missionaries took up their residence in Valparaiso, where they remained several months; and resided about one month forty miles in the interior. But owing to a revolution then in progress in Chile, the restriction of the laws as to religious freedom, but little could be accomplished and the missionaries returned to California in May, 1852." (*A Comprehensive History of the Church*, 4:70.)

It has been believed for some time that the two General Authorities, Elders Melvin J. Ballard and Rey L. Pratt, visited Chile as they opened up the work in 1925-26. A careful rechecking of their trip indicates that they came down the Atlantic by ship to Buenos Aires in 1925, and upon their return journey they visited LaPaz, Bolivia, and Mollendo, Peru, but did not visit the land of Chile, which paradoxically is one of the oldest and the newest missions of the Church.

A year later, Elder J. Vernon Sharp, on his way home, after having completed his South American

mission in Argentina, was assigned by the First Presidency to make a survey for the Church in Bolivia and Peru. This he did between April 25 and June 25, 1927; his report indicated that the time was not yet ripe for the Church to establish a mission in these nations.

It was in Chile, where Elder Parley P. Pratt of the Council of the Twelve first tried to open the gospel door, where the work awakened after a lapse of one hundred years. In 1952, William Fotheringham, and a member of the Church, moved to Santiago, the capital of Chile, with his family. He soon had letters written expressing his belief that missionaries would find the field fruitful.

Chile has mineral deposits similar to those in Utah. It is only natural that some Utahns, over the years, would go to Chile to help develop mining interests. One such family was the E. L. Folsoms, who were in Chile from 1928 to 1944. There was no organization of the Church there. What they did was unofficial, but Sister Folsom recalls from her Salt Lake City area home that she organized a Primary, (she had formerly been a member of the Primary General Board) and the members sang all the songs in



New apartment building in Viña del Mar, Chile, overlooking beach, with Valparaíso harbor in distance.



Picturesque thatched house on the water's edge, Amazon River, Manaus, Brazil, in a land of natural scenic splendor.



Copacabana beach, Rio de Janeiro, Brazil. Skyscraper apartments with mosaic sidewalks ring the gleaming sand of beach.



Gold ceremonial knives, 12th century, from Peruvian tombs (National Museum, Lima). The ancient Andean artisans stand high among the great metal workers.



The unfinished cathedral at Brasília, new capital of Brazil. The architecture at Brasília is extremely modern.



Beautifully situated in quiet surroundings, this lovely building serves as the headquarters of the Brazilian South Mission in Curitiba, Paraná.



Native Peruvian woman and baby at rock of the twelve angles, part of a famous Inca temple.



São Paulo, Brazil, with its modern skyscrapers. The skyline of São Paulo reminds one of New York City.



All branches participated in four-day youth conference at formation of Chilean Mission, October 1961.



Textiles from the Paracas culture, Peru, 400 BC to 400 AD. The ancient Peruvians were among the greatest weavers known.



Gaucha is the name given to the South American cowboy. These men ride with the herds and are famed for their horsemanship.



One of the nine church-owned buildings in the Chilean Mission, the San Miguel chapel serves the needs of members in Santiago, Chile.



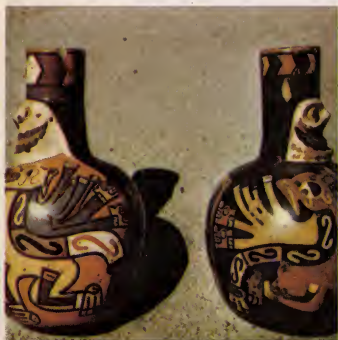
The two bowl-shaped buildings are the Senate and the House of Representatives. The tall structures are the government offices at Brasilia, Brazil.



Valparaiso, Chile, is built upon twenty-eight hills, each overlooking the beautiful crescent bay.



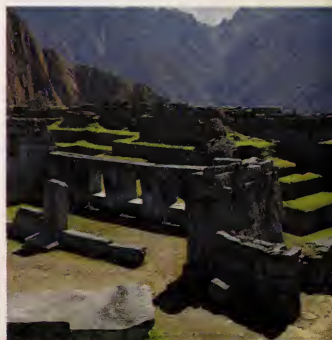
Four elders stand in the archway of the mission home in Curitiba. The business district of the city is seen in the distance.



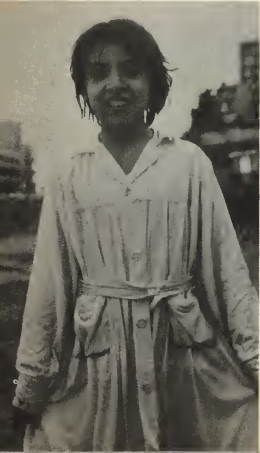
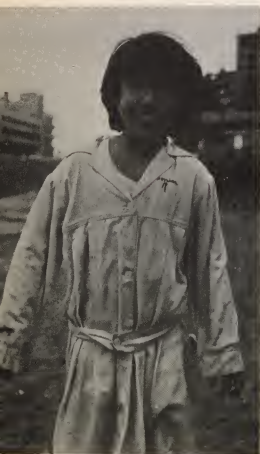
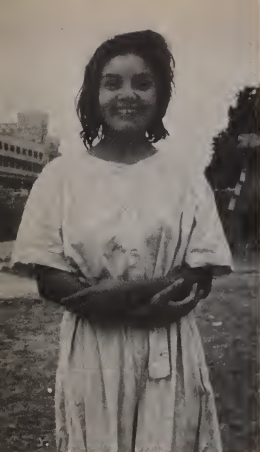
Huacos, or water jugs, Paracas culture, 400 BC to 400 AD. The ancient peoples of the Andes rate high in production of excellent high-grade pottery.



Capitol Building from picturesque Veinte cinco de Mayo (25th of May Street), Buenos Aires, Argentina.



Machu Picchu Inca ruins, Peru. President Tuttle met all South American mission presidents and wives near here, June 1962.



Spanish and had a wonderful time doing it.

During a Latin American tour, President David O. McKay and his party spent the day of February 9, 1954 in Santiago, Chile. There they were the guests of the Fotheringhams—believed to be the only members of the Church in Chile. On February 10 the presidential party was in Lima, Peru, visiting and encouraging the small group of Saints which had come together in that country.

On June 23, 1956, under the direction of President Lee B. Valentine of the Argentine Mission, two elders were sent to Santiago to start the missionary work in that land. The Fotheringham home was open to them and became their base of operations. Meanwhile a letter dated April 9, 1956 from the First Presidency recommended that two missionaries be sent to Lima, Peru. Brother Frederick S. Williams had sent the plea: "How could we arrange to have our little Mormon group come under the mission?"

President Henry D. Moyle, then a member of the Council of the Twelve, arrived in Santiago July 4, 1956 to explore the possibility of accelerated missionary work. During his stay he blessed both the land and the people in fervent prayer and prophecy that the missionary work would prosper.

That week also took Elder Moyle and his party to Lima, Peru. Here he met with government officials, as he had done in Chile, and in an appropriate religious service gave the land and the people of Peru much the same blessing and prophetic utterance as he had in the neighboring land.

The first Sunday School was held in Lima, July 8, 1956, at the home of Frederick S. Williams. Characteristically, the singing included "Joseph Smith's

*Wet and cold and thrilled
to the core with their baptism,
three daughters of humble Chilean
worker emerge from surf
at Vina del Mar, Chile.
Chilean Mission is one of
fastest-growing in Church.*

*The Ministry of Education
Building in downtown
Lima, Peru.
Across the street is
the University of San Marcos,
one of the oldest universities
in America.*



First Prayer," and "The Spirit of God Like a Fire Is Burning."

That Sabbath evening at 5:30 the Lima Branch of the Church was organized at the home of Charles Howard Shaw under the direction of Elder Moyle. Two other great hymns were sung: "Now Let Us Rejoice" and "We Thank Thee, O God, for a Prophet." Elder Williams was set apart as branch president with Elder Stanley A. Moore and Elder Shaw as counselors. The branch consisted of the Williams, Moore, Shaw, and Wells Allred families.

The first branch of the Church in Chile was organized in an area of Santiago called Nunoa. Thirteen North American members of the Church living in the neighborhood attended the first meeting. Later, on November 25, 1956, Ricardo Garcia, Isidro Soldano, his wife, a niece, and Sally Lanzarotti and her two children were baptized and became the first Chilean members of the Church.

Shortly thereafter the Providencia Branch was also organized at Santiago. This is a beautiful city of over two million residents. The setting is picturesque; not more than twenty miles away, and in clear view, the Andes Mountains soar to heights of more than twenty thousand feet. The first missionaries in Santiago must have felt quite humble as they contemplated their awesome and magnificent surroundings. Branches were also opened in the important cities of Concepcion, Vina del Mar, and Valparaiso, Chile.

In April 1959, Elder Spencer W. Kimball of the Council of the Twelve visited both Chile and Peru during his tour of the South American missions. An announcement was soon forthcoming from the First Presidency that a new mission would soon be formed, taking Peru from the jurisdiction of the Uruguayan Mission and Chile from the Argentine Mission to make what would be the new Andes Mission. Bolivia was added to the mission later.

Elder Harold B. Lee of the Council of the Twelve flew to South America to organize two missions, the Brazilian South and the Andes. Speaking at the organizational session in Lima on November 1, 1959, he said: "In my judgment there are no missions in the world which hold so much promise as the missions of South America."

Elder James Vernon Sharp of Salt Lake City had been named president of the Andes Mission in an announcement on July 14, 1959. He was the elder, who more than thirty years previously, had made the survey of Bolivia and Peru for the First Presidency in regards to the opening of missionary activity.

At the time of the formation of the Andes Mission there were twenty-five missionaries laboring in Chile

and twenty in Peru. There were nearly five hundred members in Chile and approximately three hundred in Peru. Chile had seven branches at this time and Peru five. Statistics indicated that a convert came into the Church after less time spent by missionaries here than they had done in the parent mission areas.

In 1959, the Church owned chapels both in Chile and Peru. Elder Lee announced that while the mission headquarters would be at Lima, the Providencia Branch in Santiago would serve as a second mission home and the headquarters for the Chilean District.

The Andes Mission was the fiftieth mission functioning in the Church. It was known as the longest mission in the Church, stretched from rugged ice-capped regions of southern Chile where the penguins live, northward for some forty-two hundred miles to the ancient ruins of Cuzco and Machu Picchu along the sand mountains of Peru. It also had the highest chapel in the Church, at Toquepala, Peru, at nine thousand feet elevation. Other extremes were noted—the ruins of the very old civilizations besides the beautiful modern cities of today, and the fact that southern Chile enjoyed fifty to sixty inches of rain each year (water experts say that twenty inches will make irrigation unnecessary) while Lima, Peru, was a city where it never rained. From June to October, however, there is a foggy season at Lima when a mist makes the ground wet, but even then umbrellas are unnecessary.

Lima, capital of Peru, was from its founding in 1534 until the independence of the South American republics in the early nineteenth century, the capital of Spanish South America. The wide and fertile plains on which Lima stands, on both sides of the Rimac River, slope gently to the sea. The Andes, whose crest is within one hundred miles, send their foothills almost to the gates of the city. Prescott, the historian of Latin America, wrote: "Amidst the woe and destruction which Pizarro and his followers brought on the devoted land of the Incas, Lima, the beautiful city of the kings, survives as the most glorious work of his creation. The fairest gem on the shores of the Pacific." The city is the seat of the University of San Marcos, the oldest in the New World chartered in 1551.

At 10:45 the morning of January 13, 1960, the first of a series of severe earthquakes was felt in Arequipa, Peru.

Very severe earthquakes occurred in southern Chile on May 21 and 22. All missionaries were reported safe, and while some members had homes that were badly damaged, none were killed or injured.

President Sharp called (Continued on page 392)



Uruguayan Mission

COMPRISING
URUGUAY AND
PARAGUAY

The Uruguay Mission presents the contrast that is South America. Here is Uruguay, smallest of the South American republics, proud of its educational attainment and enjoying a high degree of personal liberty, populated by those of European descent, a land of grassy plains and ample coast line, its boundaries settled, its government well established.

In contraposition is Paraguay, landlocked, inhabited mostly by those of Indian descent, a land of plateaus, lowlands, and highlands, a land whose boundaries are still in dispute.

The Uruguay Mission includes three countries: Uruguay, Paraguay, and a small section of Argentina, Mesopotamia. The LDS mission headquarters is located in Montevideo, the palm-lined capital of Uruguay overlooking the estuary of the Rio de la Plata. The language is Spanish. The average number of missionaries is 176. Church membership is near 7,000.

Today there are thirty-six branches in the Uruguay Mission and twenty church-owned buildings within the mission confines. Nine more chapels are currently under construction. There were 1,669 baptisms during 1962. Most branches are staffed by natives rather

than missionaries, yet this mission is only fifteen years old.

The first contact between the Church and the people of Uruguay began in January 1940 when Rolf Larson, an Argentine missionary, was chosen to represent Argentina in the South American basketball championship tournament in Montevideo. His outstanding play and sportsmanship—and the fact that he was a Mormon missionary—was heralded by the press and tourney fans. He generated so much interest that the president of the Argentine Mission, Frederick S. Williams, took his secretary and went to Montevideo with an ample supply of tracts.

It wasn't until four and a half years later, July 25, 1944, however, that the first branch, the Montevideo Branch of the Argentine Mission was organized. At this time, all male members of the new branch were either employed by the US government or the Uruguayan government. (Uruguay did not take an active part in either World War I or II, but broke off relations with Germany in October 1917 and with the Axis powers in 1942.)

As government workers, the branch members were able to make contacts with high officials and prepare



the way for the opening of the Uruguay Mission.

President Williams, after his release as Argentine Mission president, was subsequently employed by the US government in Montevideo, and was made president of the first Montevideo branch in 1944. Later he returned to the United States. In 1947 he was called as the first president of the new Uruguay Mission. Here he was greeted by the only remaining church members in the country—Mrs. Jeanne Seguin de Argault and her two daughters who had previously joined the Church in their native France. Those members employed in government service had either returned to the United States or been transferred at the conclusion of the war.

President Williams immediately rented a mission home; missionaries arrived; and the work was pushed forward. By December of that year there were four branches and twenty-four missionaries in Montevideo. Early members recall that meetings in the four branches were so arranged that one could attend all branches—thereby keeping the attendance from looking too sparse. One group used the mission car to go to all meetings.

The official name of Uruguay is the Oriental Republic of Uruguay, but locally it is often referred to as *Banda Oriental* (Eastern Bank) in reference to its position on the Uruguay River.

Gleaming new complex of church buildings at Montevideo includes, far left, Uruguayan Mission home, also South American Mission headquarters of Pres. A. Theodore Tuttle. At left, strolling tree-shaded walks, are children of President and Sister Tuttle.

The population consists chiefly of people of Spanish and Italian descent, Brazilian, Argentine, and French immigrants, as well as a few from Great Britain and Germany. Other nationalities are few.

Uruguay is an agricultural country whose main exports are wheat, corn, oats, barley, meat, animal products, and wool. Together with Buenos Aires of Argentina, Uruguay obtained its independence from Spain in 1811-14, later revolted from Brazil in 1825 and was recognized as an independent state in 1828.

Paraguay, whose boundary with Bolivia in the Chaco region is still in dispute, was first opened to missionary work in 1948 when the first convert to the Church was baptized in the capital city of Asuncion. The conversion was a result of former missionaries in government service.

In 1948 a handsome two-story mission home was purchased for \$43,500, and in 1954 President David O. McKay set the cornerstone of the mission's first chapel—the Deseret Chapel in Montevideo. His greeting by the missionaries and friends caused him to say, "What a marvelous demonstration of the missionary work in this mission that has been opened only six years." His visit was hailed by the press and high government officials.

One year later Elder Mark E. Petersen of the Council of the Twelve visited the mission and dedicated the chapel, laid the cornerstone for another, the Rodó Branch chapel, and broke ground

for a third, the Treinta y Tres chapel, the first to be constructed in the interior.

On his visit in 1956, President Henry D. Moyle then a member of the Council of the Twelve Apostles dedicated Rodo chapel and the Treinta y Tres chapel and reviewed plans for new chapels in Isla Patulla, Rocha, and Durazno—all well-equipped to carry on the activities of a completely organized ward, having classrooms, offices, chapels, cultural halls, kitchens, and basketball courts.

President Moyle's visit to this mission provided many of the Saints their first view of an apostle of the Lord.

In 1959 Elder Spencer W. Kimball of the Council of the Twelve visited the mission. He traveled extensively throughout the interior, attended youth and district conferences, appeared on television, and was seen and heard by more members and nonmembers than any prior visiting General Authority.

There have been five presidents of the Uruguay Mission. The father of the mission was Frederick S. Williams (1947-51), who laid the groundwork for the mission's future growth. He was followed by Lyman S. Shreeve (1951-55). President Shreeve was called "the constructor" for his spiritual building and also for the great material construction of buildings that took place. Frank D. Perry (1955-57) became mission president in September of 1955 and brought with him an intensive campaign of effective proselyting work that resulted in twice the number of baptisms during 1956 than during the previous year. In February of 1958 Arthur M. Jensen (1958-60) was made mission president. He began the movement toward local leadership, completed existing construction, and saw three new chapels erected.

President J. Thomas Fyans arrived in time to tour the mission with visiting President Joseph Fielding Smith and Elder A. Theodore Tuttle, who later became president of the South American missions. Soon after his arrival, President Fyans completed the change over in branch presidencies from missionary to local leadership. It was a difficult but successful step. To train the local leaders, President Fyans holds general leadership meetings for branch and district presidents every six months in Montevideo, prepares a weekly packet for all officers of announcements and information, and conducts a study course for the branch and district president's manual.

President Fyans followed his local leadership move with a master plan for stakehold in Montevideo and then in the interior. His "six steps to stakehold" and "five steps of priesthood progress," he feels, applied systematically, will lead to stakes in the Uruguay Mission.

Much attention has been attracted to the missionary effort through the mission's sports program. An athletic club, the Club Deseret, participates in the Uruguay sports program (sports are carried on by clubs, not schools), and has been so successful that in the streets the children cry "Deseret" instead of "Los Mormones," and Deseret has become synonymous with good sportsmanship and winning teams.

As an example, the Club Deseret softball team entered eight tournaments and won all eight. Several players were picked to play on all-star teams and in international competition. One elder was named the country's outstanding player.

Music, an important factor in the mission, has greatly helped in the mission's rapid growth. It is effective through its use in firesides, dances, and special programs presented by the mission's choruses, orchestras, cowboy and bottle bands. "One thing I know," related John Candean, editor of one of the country's leading newspapers, to President McKay during his 1954 visit, "is that your people sing very well—and not just religious songs. I've heard the programs and choral presentations on radio, and they are very fine. Many people would like to be Mormons only from having heard your choruses sing."

In Uruguay the press is relatively free and is generally friendly to the Latter-day Saints. A folder on Mormonism was recently added to a portfolio on Latter-day Saints and given to every newspaper in the mission. Newspapers also receive a weekly news release, including branch news to local papers. Records of the Tabernacle Choir programs are being used by the two largest radio stations in Uruguay. Television programs are underway for interviews with mission officials and singing by the Montevideo Mormon Choir.

As with all missions, the Uruguay Mission is pointing toward bigger and better things. Baptismal emphasis has changed from baptisms a month to baptisms a week. Missionaries now talk in terms of family baptisms rather than individual baptisms. One of the missionaries' goals is to record several 500-baptism months this year.

In this, the missionaries use extensive help from the members. It is the members who take complete charge of the conversion. It is the members who make the contacts, bring the investigators to the chapel for teaching, and carry out the fellowshipping. The missionaries' job is to teach.

The full scope of the program in the Uruguay Mission is aimed at giving all members of the Church, active or inactive, new or old, equal opportunity to progress under the programs of the Church toward exaltation in the kingdom of God.



*Twin buildings,
one for each house of
Brazilian parliament, are
framed in dramatic pillars
of Executive Building.
Bold concept of Brasília
has startled world.*

Brazilian Missions

Brazil, the largest country in South America and the fifth largest in the world, covers almost as much territory as the entire continent of Europe. It also comprises about one-half of the South American continent. The map shows that all the states of South America, with the exception of two, Chile and Ecuador, border on Brazil.

The name Brazil appeared on various early maps as an island in the Atlantic Ocean before South America was discovered. The Portuguese, led by Pedro Alvares Cabral, discovered this country on April 22, 1500. Cabral called the area VERA CRUZ (True Cross), a name that eventually changed to Brazil, after the red dyewood *pau brasil* (brazilwood), which was exported by the early Portuguese settlers.

The Amazon River, flowing through this broad country, is the largest river system in the world, and it drains the most extensive tropical forest lands known. Brazil ranks first among the Latin-American states in natural resources and industries, producing more coffee and iron ore than any other country in the world. It is also one of the world's largest producers of corn and cotton.

About half the people of South America live in

Brazil and most of them speak the Portuguese language, making it the most widely spoken language in South America.

Under the Brazilian Constitution, patterned after the Constitution of the United States, Brazil is a federation of twenty-one states, five territories, and one Federal District. Freedom of worship is granted in all the states.

More than four centuries of amalgamation and assimilation of Brazil's racial elements have produced a distinct culture and nationality. All the basic stocks into which the human family is divided—Indian, Caucasian, Negro, and Asiatic—are represented in Brazil's population, estimated at 70,000,000 and growing at a rate of a million a year. Especially the white people, comprising about seventy-five percent of the southern states, made up mostly of European immigrants, are increasing with marked rapidity. One of the prime factors lending to this unusual growth is the fact that the southern states of Brazil enjoy a topography and climate similar to the European countries, the home lands of millions of Brazilians.

Missionary work in South America had its beginning in 1929 when South American Mission President Rein-

hold Stooft labored among the German-speaking people of South America. Two years later, October 25, 1931, with six elders and ninety-eight members and investigators in attendance, President Stooft dedicated the "first Church-owned chapel in South America." In 1955 this building was remodeled and improved, and a large recreation hall was added to the existing building. During his tour of the Brazilian Mission in 1956, in a conference at Joinville, President Henry D. Moyle dedicated this new addition.

On February 9, 1935, the First Presidency of the Church announced that the South American Mission was to be divided and that the new mission would be called the Brazilian Mission, presided over by Elder Rulon S. Howells; accordingly, on May 15th of that year, President Howells and his family arrived in Brazil and established headquarters in Sao Paulo, today a thriving metropolis of four million people, mostly of European blood.

Sao Paulo is said to be one of the fastest-growing cities in the world. Even though Sao Paulo is some



Top: The llama is an important domestic animal in Peru providing transportation, wool, meat, and leather for the native Indians. Above: June 1926, after the baptism of the first Spanish-speaking convert in South America. L to r: J. Vernon Sharp, Rey L. Pratt, Rogelia Molares, Eladia Sifuentes (convert), Melvin J. Ballard, Ella Stooft, Reinhold Stooft. Below: Architect's drawing of Sao Paulo Branch chapel, Brazilian South Mission.

400 years old, it gives the appearance of a modern metropolis with its gleaming skyscrapers faced in pastel colored tiles.

During the first years of this mission, most of the gospel teaching was among the German-speaking people, since there were no tracts or books yet available in the Portuguese language.

To the surprise of some of the elders, they began finding a few LDS people from Europe who had for years lost contact with the Church. It was a joyous day when these people met. At one meeting in a far-off district, a stranger entered the service during the opening hymn. He took from his pocket a hymnbook and joined vigorously in the singing, saying later that this was his first LDS service in a score or more years.

On January 6, 1936, some six months after President Howells arrived, three converts were baptized, an adult and two children, the first baptisms of the Brazilian Mission.

On the coming July 3, the elders prepared the first edition of a mission publication called the *Brazilian*, a missionary newsletter which proved helpful, especially to the elders. It was printed in English and



German. It was gradually improved and enlarged, changing its name to *A Gaivota* (meaning sea gull) in 1948, and since 1951 has been known as *A Liahona*, published entirely in the Portuguese language.

One of the most important events of 1937 was the commencement of the Book of Mormon translation into the Portuguese language under the direction of Elder Daniel G. Shupe who had previously filled a mission to France and had been living in Rio de Janeiro for several years. The next year the elders brought from the press, May 20, 1938, *The Joseph Smith Story*. And two years later, March 15, 1940, to the great joy of the converts, three thousand copies of the Book of Mormon began coming from the press.

In 1938 the elders began more intensive work on learning the Portuguese language. A German-speaking elder and a Portuguese-speaking elder were assigned as companions and were thus able to converse with almost all of the people they met. During World War II and thereafter the Brazilian government prohibited the use of German, and gradually the Brazilian Mission became a Portuguese-speaking mission. When World War II broke upon this country in 1943, all missionaries were returned home, but three years later, the first elders returned, May 15, 1946.

On March 8, 1948, Elder Stephen L. Richards of the Council of the Twelve, accompanied by his wife, arrived in the Brazilian Mission, giving strength to the elders and the Saints. This was the first visit from a General Authority to this mission. The next year, March 1949, the Church acquired a beautiful mission home in Sao Paulo. It was this year, also, that the first two full-time lady missionaries arrived in the mission. In November of that year great interest was aroused by the visit of the U of U basketball team, and since they were champion players and mostly Mormons, their visit aided the elders and converts and the "cause of Zion."

During the winter of 1949-50, 3,000 copies of the Doctrine and Covenants in the Portuguese language came from the press, and on June 10, 1950, the Brigham Young University "Stellar Mormon" basketball team aroused much favorable comment, not alone from their success upon the floor, but also from the sterling quality of the players. It was announced that it was a strange thing to see a whole group of young men at public dinners partaking of neither coffee nor tea nor tobacco nor alcoholic drinks. Each evening during half-time, an accompanying elder spoke to the crowded house, explaining "the Mormon way of life." Newspapers and magazines ran pictures and favorable reports.

A year later, March 27, 1951, the Saints were happy

to learn that 4,000 copies of the Book of Mormon were then coming from the press.

The visit of President David O. McKay and his wife to this mission in January 1954 was an outstanding and memorable event for the members and missionaries in Brazil. They received wide publicity by the press during their three-day stay, meeting government officials and making a favorable impression. Members of meagre means came in from distant branches, and many slept on the benches and floor of the Sao Paulo chapel, to hear the prophet of the Lord speak to them and to shake his hand. His words brought much comfort and encouragement to the Saints, and tears of joy streamed down the cheeks of many.

While visiting in Rio de Janeiro, President McKay approached the renowned 200 foot statue of Christ, with its arms outstretched and overlooking the most beautiful harbor in the world, and he repeated, "Come unto me all ye that are weary and heavy laden and take my yoke upon you, and I will give you rest. . . ." He remarked that this was a tribute to the Brazilian children whose pennies paid for erection of the statue.

In December of the same year Elder Mark E. Petersen and his wife toured extensively throughout the mission, leaving their testimonies to strengthen the elders and the Saints. The press televised their arrival at the airport and gave them favorable write-ups in the newspapers.

On July 22, 1955, the Saints broke ground for the chapel in the highlands of Ipomea. This chapel was designed by one of the missionaries, and the members brought in their ox-teams and quarried the rock from the mountains for the foundation.

The visit of Elder Henry D. Moyle and his wife to this mission in 1956 was significant. Brother Moyle told a large gathering of missionaries that from that time forth there would be a great spiritual awakening among the people, to which the missionaries later testified. Heeding the advice and counsel of Brother Moyle and the other authorities who had preceded him, the missionaries felt the Spirit of the Lord working through them and on the hearts of the Brazilian people. Baptisms that year reached 377, which doubled any previous year. It was at this time also that *A Marvelous Work and a Wonder* by Elder LeGrand Richards was printed, making it possible for this book to be put into the hands of Portuguese readers. Baptisms the following year jumped to 503, making a total of 2,413 in this mission, having 115 elders. During this period of increased conversions, numerous pieces of property were acquired for chapel sites. In February of 1958 the

mission held its first youth conference, and it also published the *Articles of Faith* by Elder James E. Talmage.

In February 1959, Elder Spencer W. Kimball met with the Saints in a one-day stopover conference while he was on his way to visit the Uruguay Mission. But on his return, March 7, he carried on an impressive tour of the mission, greeting the Saints and encouraging the elders. He also dedicated the Ipomea chapel, a colony deep in the interior of southern Brazil, and the next month the mission broke all former records for baptisms.

In September of the same year, under the direction of the First Presidency, Elder Harold B. Lee and his wife arrived in Brazil, to divide the Brazilian Mission. Asael T. Sorensen and his family accompanied them to Brazil, where Elder Sorensen was installed as president of the newly created Brazilian South Mission. That Brazilian South Mission, with headquarters in Curitiba, now is comprised of over 40 branches, and all of the auxiliaries have been organized proportionately.

Sao Paulo remained the headquarters of the Brazilian Mission, which has an area of about 3,062,160 square miles and a population of around 55,000,000. Missionary work, however, is carried on primarily in the southern area.

Great distances and inadequate means of communication have not prevented the progress and growth of this mission. Consider this obstacle, Sao Paulo, the Brazilian Mission headquarters, is as far from Recife, a branch in the northern state of Pernambuco, as California is from Kansas City.

Reports reveal that immediately upon the division of the Brazilian Mission, the various branches experienced a decided upturn in baptisms and stability. Each mission as rapidly as could be done established local member leadership in as many branches as possible. Directing boards for supervising the Aaronic and Melchizedek Priesthoods were formed as well as boards for the Relief Society, Primary, Sunday School, the genealogical committee, and the MIA. At Sao Paulo contracts were signed the last week in December 1959 for the construction of a beautiful chapel at a cost of approximately \$150,000, and work got under way the following February.

During its construction, the foreman of the building was converted and baptized and a little later received the priesthood and rejoiced to be numbered with the Saints. By November 1960, the building was ready to receive a very large conference, presided over by President Joseph Fielding Smith, who with his wife visited this mission, giving strength and

courage to the missionaries and the Saints. The chapel was dedicated February 13, 1962, with more than a thousand Saints present. Just prior to President Smith's visit to this mission, Secretary Ezra Taft Benson also was in Brazil representing the US government. In April 1962, the new mission home at Sao Paulo was dedicated, having been under construction but a year.

A report of the Brazilian Mission of June 20, 1962, states that "a 10,000 copy edition of the Book of Mormon was printed in 1960, and a 40,000 copy edition is now being prepared. Seven thousand copies of the Doctrine and Covenants and Pearl of Great Price were published in 1960."

Statistics of the Brazilian Mission of December 31, 1962 show a membership of 6,747 with 2,132 baptisms for the year. It has 43 branches, 13 church-owned buildings, and two other chapels under construction. The Brazilian South Mission at its organization, September 20, 1959, had eleven branches with 1,100 members, nine Primaries, seven Relief Societies, nine MIA's, and eleven Sunday Schools. The cities in this mission had an average of twenty to thirty thousand inhabitants. At their organization meeting, Elder Harold B. Lee had prophetically declared that the one state of Rio Grande do Sul where they were seated in conference would become a separate mission, and every member of the Church that heard these ringing words believed them wholeheartedly, and the Saints were determined to work and pray energetically toward its fulfillment.

These elders and Saints were not to be left alone to work and pray, for in the fall of 1960 President Joseph Fielding Smith and Sister Jesse Evans Smith and President A. Theodore Tuttle of the First Council of the Seventy came and gave added encouragement. These visitors left joy and testimonies all through this mission. President Smith presided at groundbreaking ceremonies in Londrina (an interior city), and also in the cities of Ponta Grossa and Porto Alegre. Leading government officials were present on each of these occasions. It was during these days that the first building missionaries in this mission were called, and they were soon busy erecting needed chapels. At the close of the year 1962, the Brazilian South Mission showed an expanding membership of 4,834, with 1,538 baptisms for the year in its forty-one branches. The mission has five church-owned buildings and three chapels under construction.

Those who have served as presidents of the Brazilian South Mission are: Asael T. Sorensen and Finn B. Paulsen. Elder William Grant Bangerter has continued as president of the Brazilian Mission.

VACATION

BY SOLVEIG PAULSON RUSSELL

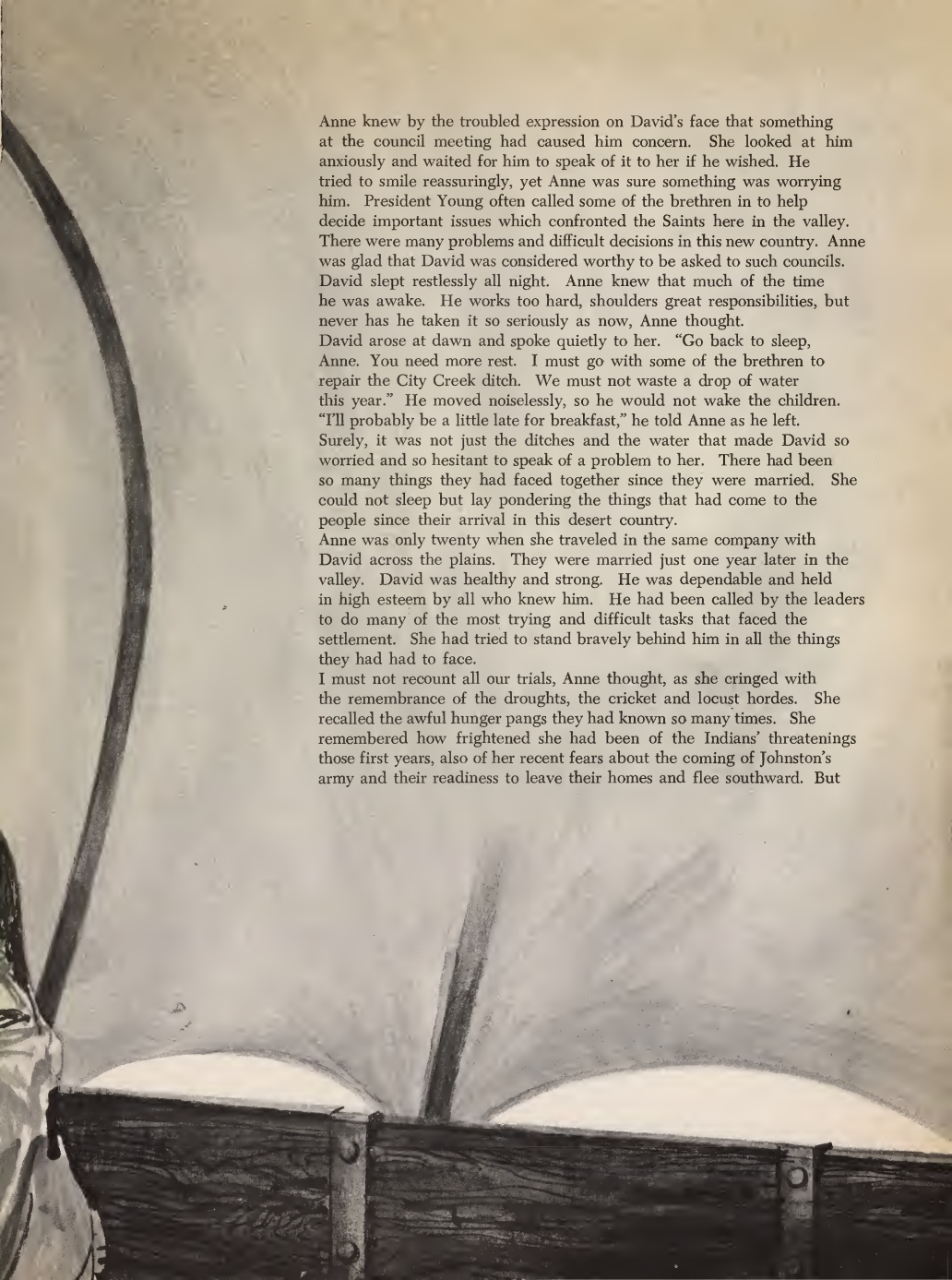
*Vacation's a time for refreshment.
Vacation's a time to be
Out where you're close to nature—
Where the breeze is fresh and free,
Where the sight is blessed with beauty,
And you draw, from sun and sod,
A wider scope for vision
And a closer touch with God.*



PEACH BLOSSOMS

BY MYRTLE M. DEAN





Anne knew by the troubled expression on David's face that something at the council meeting had caused him concern. She looked at him anxiously and waited for him to speak of it to her if he wished. He tried to smile reassuringly, yet Anne was sure something was worrying him. President Young often called some of the brethren in to help decide important issues which confronted the Saints here in the valley. There were many problems and difficult decisions in this new country. Anne was glad that David was considered worthy to be asked to such councils. David slept restlessly all night. Anne knew that much of the time he was awake. He works too hard, shoulders great responsibilities, but never has he taken it so seriously as now, Anne thought. David arose at dawn and spoke quietly to her. "Go back to sleep, Anne. You need more rest. I must go with some of the brethren to repair the City Creek ditch. We must not waste a drop of water this year." He moved noiselessly, so he would not wake the children. "I'll probably be a little late for breakfast," he told Anne as he left. Surely, it was not just the ditches and the water that made David so worried and so hesitant to speak of a problem to her. There had been so many things they had faced together since they were married. She could not sleep but lay pondering the things that had come to the people since their arrival in this desert country.

Anne was only twenty when she traveled in the same company with David across the plains. They were married just one year later in the valley. David was healthy and strong. He was dependable and held in high esteem by all who knew him. He had been called by the leaders to do many of the most trying and difficult tasks that faced the settlement. She had tried to stand bravely behind him in all the things they had had to face.

I must not recount all our trials, Anne thought, as she cringed with the remembrance of the droughts, the cricket and locust hordes. She recalled the awful hunger pangs they had known so many times. She remembered how frightened she had been of the Indians' threatenings those first years, also of her recent fears about the coming of Johnston's army and their readiness to leave their homes and flee southward. But

God had been very kind to his people, and now they were building better homes. They had cattle and horses. Their gardens were growing fresh vegetables, and fields were green with grain. Times were so much better for all of them. Now what new thing had come to trouble them?

Anne looked out to see if David were coming to breakfast. Not seeing him, she went out to the back garden. The morning was clear and bright. The sun rose over the eastern hills and shone down on the homes of the valley. Tender, green vegetables grew in long, straight rows. A silvery thread of water ran in the ditch at the head of the garden. Beyond the garden, they had planted several fruit trees. Anne thought back to the beginnings of the trees, the fruit pips they had planted as President Young had advised. Almost hopelessly they had tended them through droughts and burning sun. Now, as she raised her eyes to the trees, she exclaimed aloud, as she beheld the pink loveliness of those peach blossoms. It seemed that they had burst forth in full beauty almost overnight. There would be fruit, precious, fresh fruit for their children this summer.

Anne thought of the family prayer that David had offered last night before going to the council meeting. It was full of appreciation for all their blessings. He gave thanks for their son Mark and their two little girls, Mary Ellen and Nancy, and for Anne his wife. As he finished his prayer, he had said, "We thank thee, that our Prophet Brigham Young led us to this choice land, and that he told us, 'This is the place.'"

Anne's heart swelled with gratitude as she looked over their garden and their fruits. The grain and corn were growing rapidly. This would be their best season in the valley.

She hurried toward the house. She would bring the children out to see the peach blossoms. Before she reached the door, she saw David coming with his shovel on his shoulder. He did not whistle as he usually did when he came in from work. His face was still troubled. "I will not wait for David to speak of his troubles. I will ask him, now," she told herself.

"Did you get the ditch fixed all right? Will there be enough water?" she asked.

"Yes, the city ditch is in shape to carry plenty of water for all our gardens and orchards here. The brethren are going to enlarge the ditch that we brought from Big Cottonwood. There should be sufficient for all the fields south of the city."

Anne noted the lack of enthusiasm in his words. She looked at him anxiously.

"Are you ill, David? You slept so little last night,

and I'm sure there is something wrong this morning."

"I'm all right, Anne. At least I'm not ill." David hesitated a moment before he continued. "I just don't know how to say what I must tell you." His voice was solemn as he went on, "We have always tried to obey counsel and heed the voice of our leaders, haven't we, Anne?"

"Why, David, yes, of course. We always have tried." She looked inquiringly into his face. This must be something very different from what they had experienced to cause so much concern. Many of the men were being sent on missions to the different nations. Perhaps David was asked to go. He would be worried about leaving her and the children.

"David, if you are called to go on a mission, we can manage here. Our Mark is growing up so fast. He can be a great help in the fields, and the little girls can do something about the house. If this is the trouble, don't be so concerned."

"Anne, it is not a call for me only. It is for all of us. It is for our whole family."

"Tell me quickly, David." Her voice faltered as she tried to speak, "David, we are not being asked to leave our home, our home here in the valley?"

"Last night at the meeting, President Young told us of the great need for brethren to go to the southern settlements of the territory and lead out in building up Zion in those places. They call it Utah's Dixie. The President asked me to go with my family. There are so many coming to this valley that there will not be room here."

"Oh, David, you didn't say that we would go? You didn't tell President Young that we could?" Anne's voice was but a breathless whisper.

"President Young didn't ask us if we wanted to go, Anne. He told us, and he spoke very deliberately: 'Brethren, after much thought and earnest prayer, I have been impressed to call certain brethren to go to other settlements to assist in making proper places for the many Saints who are coming to join us in Zion. After much prayer,' he said, 'Anne.'"

Anne's face paled, and she clasped her hands tightly. Her words rushed out fiercely. "David, when we came here to the valley, President Young told us, 'This is the Place.' The Prophet Joseph saw the Saints here in the mountains, also. President Young saw in vision this place and the spot where the temple is being built. It was here, David, that he led the people."

"That is true, Anne. But now he sees need for more settlements for the many who have joined the Church and are coming to Zion." David's voice was solemn.

Anne clasped her face in her hands and let her tears flow freely. Her words came brokenly, "But why should we be called to go? We have obeyed counsel and planted and worked diligently to build up our home and land. There are those who have not obeyed the advice of the leaders and have not wisely cared for their lands. Let them go to the new settlements. Not us, David. Not us! President Young told us if we were obedient, we would be blessed here."

"They would do no better in other places than they have done here. President Young asked for leaders to help those who are new in our country. And Anne, we have indeed been blessed here. We will be blessed whenever we obey our leaders." David tried to comfort Anne.

"Couldn't I go with you to President Young? Couldn't we make him see what this would mean to us?"

David's head bent thoughtfully. He stood in troubled silence for a moment, then he spoke firmly, "We cannot counsel Brother Brigham, Anne. He is our prophet. He knows what is best for the Church."

"David, how do we know that we will not be asked to go again and again, from one place to another to settle a new town? When we left Nauvoo, we came to find a place to rest."

Anne saw David's shoulders droop, the tired lines deepen in his face, but she must find some way to make him see what she meant. Perhaps if he saw the garden now, he would understand more clearly how she felt. There were other lots near to theirs that had been carelessly neglected and overgrown with weeds and trash. No fruit had been planted. Surely these were the ones who should go away from here.

"Come, David, come and see the peach trees

blossoming." Anne led the way to the garden.

David's face lighted at the pleasant sight. Anne took his hand and together they stood in silence, breathing in the fragrance of the blossoms in the early morning freshness. A meadowlark flew up a few yards away and burst into song. In the hush of the morning, they could hear the sound of the stone-cutters as they began their work a few blocks away on the temple lot. A sudden thought sprang into Anne's mind as she thought of the temple they were building. She spoke, a light coming into her eyes. "David, do you remember the blessing that Patriarch John Smith gave you? Don't you remember what he said? 'You will assist in building a temple to our God, and shall labor therein.' This is where the temple is being built, David."

For a moment, David stood looking toward the temple site, listening to the steady sound of the workers' hammers and chisels. Then his eyes turned to Anne, "Yes, my dear, I do remember that blessing. But Anne, I recall too, President Young's words when he spoke of the building of the temple here. He said, 'The Saints will build many temples all over the land. This temple shall have six towers, but some shall have but one.' Don't you remember Anne?"

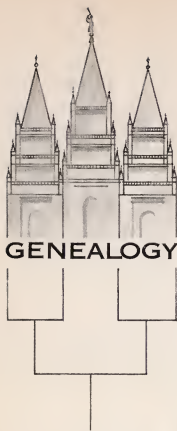
"Oh, David—David," she repeated as they moved toward the house.

"I may assist in building a temple in some other place. It may be even sooner completed than this temple, Anne."

David and his young son Mark went to the farm just as usual to tend the crops, although the company was to leave in just one week for the settlement. There would be ten families called to go at this time. David told Anne he wished to leave everything in good order for those who took over his place.

It was a bitter thought (Continued on page 386)





GENEALOGICAL TRAINING

Training in the performance of genealogical research for all church members is the goal of the new education program which has been proposed by the Genealogical Society and approved by the First Presidency. This program, which is standard throughout the Church, is aimed at giving everyone the advantage of technical training in this most important work.

Lack of know-how has been cited by the majority of Latter-

day Saints as the major reason for genealogical inactivity—hence, the new program.

Responsibility for the carrying out of this program rests upon the ward genealogical committee. Since genealogy is a practical and a far-reaching subject, the assignment is a big one. Because this work is neces-

sary for our salvation, the assignment is a most important one. The purpose of the new program is to aid us in fulfilling our work.

The program is outlined here to prevent misunderstandings in the wards and stakes as to procedures and materials to be used.

Ten lessons on the fundamentals of genealogy should be presented by members of the ward committee to every family in the ward. The ten lesson guides have been sent free of charge to stake chairmen for distribution to ward committees. Illustrated brochures at 10c each to go with these free lesson guides are available at Deseret Book Co., 44 East South Temple Street, Salt Lake City, Utah.

After a family has received these ten initial lessons, it is ready for more advanced genealogical instruction to be given through ward or family classes. A family class is an instruction session held in a private home to which several interested families with common genealogical interest may be invited.

Publicity for these ward or family classes should be extensive, and an open invitation should be extended to all members of the ward. The first outlined course of instruction is for everyone regardless of previous genealogical experience. The official text to be used is *Genealogical Research Standards*¹ by Derek Harland.

Leaders of Melchizedek Priesthood quorums and auxiliary organizations should be invited to participate

¹Formerly *A Basic Course in Genealogy*, Vol. 2.

Pertinent Questions Answered

QUESTION:

My great-grandfather married twice. His second wife was my great-grandmother. Do I have any genealogical responsibility to his first wife?

ANSWER:

You should compile two family group records on each of which your great-grandfather appears as the husband. On the first family group record he would appear with his first wife, and on the second family group record with his second wife, your great-grandmother. For the purposes of recording relationship, the first wife of your great-grandfather is considered your step-great-grandmother, and you should carry out research so as to identify her fully as far as available records will allow. You should not, however, carry out any research on the lines of your step-great-grandmother.

QUESTION:

I am an adopted child. My actual parents are still alive and, while I am not personally acquainted with

them, I know who they are. What is my responsibility in genealogical research? Should I follow the lines of my adopted parents or follow the lines of my real blood parents?

ANSWER:

If a child is legally adopted that transfers him to the family of his adopted parents, and he is considered henceforth, to all intents and purposes, their child. In various countries, the adoption may be by custom valid in those countries. This adoption by custom is recognized as valid since it is accepted as such under the laws of that country. In the case of a legally adopted child engaged in research, he should trace the lines of his adopted legal parents, regardless of whether he has been sealed to them as their child.

In a ruling on this subject, 17 March 1961, President David O. McKay indicated that in genealogical research, legally adopted children had no responsibility to the "natural" blood line and emphasized that such children should limit their activities to the lines of their adopted parents.

There may be occasions when conditions surround-

and to help publicize these classes since all ward members are included in this initial course.

Instruction in research procedures in various countries should be offered as soon as members have completed the above-mentioned prerequisite course. Official texts, accompanying study guides and related filmstrips are being prepared by the Genealogical Society on research in England and Wales, the United States, Scotland, Germany, the Netherlands, Denmark, Norway, and Sweden. Consideration will be given to the preparation of texts for additional areas in which church members have a genealogical interest.

Classes in these advanced areas should be organized in wards and stakes as texts become available.

Those stakes and wards which have not yet begun the initial phase of this program (the ten basic lessons) are encouraged to do so at once so that they will be prepared to offer the necessary assistance to ward members in the solving of their actual research problems.

The first genealogical study course for stake and ward instruction classes will be based on the text, *Genealogical Research Standards*.

All members of stake and ward committees should own this book which is now available through distributors of church books in a special inexpensive hard-bound edition published by the Genealogical Society for \$1.75 a copy.

A companion study guide to this official text is available to both students and instructors for 25c.

ing the adoption of a child will suggest special consideration. For example, if a child is adopted because of the death of its parents, rather than because it had been abandoned or voluntarily offered for adoption by its parents, the child or its adopted parents may feel some responsibility to the ancestry of the actual blood parents. In such cases the problem should be outlined in a letter addressed to the Genealogical Society. Rulings will be considered on the individual merits of each problem.

A child who is "born in the covenant," however, and later adopted by foster parents should follow first the lines of his actual blood parents. He may, if he so desires, also trace the ancestry of his adopted parents.

An early photo showing construction at one of the six portals to the church storage vault in Little Cottonwood Canyon, Salt Lake County. Valuable microfilm records will be housed here.



“...hearken and I will reason

Great multitudes gathered on various occasions to *listen* to Jesus. One day he spoke to them in parables, emphasizing that individuals have various interests in life that affect the way they listen to and accept truth. On this occasion the Master said: “Behold, a sower went forth to sow.” (Matt. 13:3.) The seeds he sowed were the same, but there was a difference in the soil upon which they fell. Some of the seeds fell on the wayside and were soon devoured by fowl. Other seeds fell on stony ground where there was no depth of soil for the roots. Still other seeds fell among thorns and were quickly choked. But other seeds fell on good ground.

There are differences in those who listen to the truth just as there are differences in soils. In the days of Jesus, the devoted and understanding listeners did not come from among the scribes, Sadducees, and Pharisees, but from the “publicans” and “sinners.”

Let us consider briefly some of those who received the message of Jesus. Zacchaeus who listened said, “. . . if I have taken any thing from any man by false accusation, I restore him fourfold.” (Luke 19:8.) Peter and Andrew left their nets and followed Jesus to become fishers of men. The lame walked and the blind received their sight because they listened with faith to the Son of God.

On the other hand, there were those who were too busy with their flocks to listen; too interested in eating and drinking and making merry with their friends; and there were those who were so occupied with their exalted positions of authority that they would not listen to the words of eternal life.

Let us contemplate one or two instances in the Bible where men hearkened unto a message that saved them—who caught the spirit of him who said, “. . . hearken and I will reason with you, . . .” (D&C 45:15.)

First, do you remember the Prophet Jonah who failed to listen to a call from the Lord to preach repentance to the people of Nineveh? Did he, perhaps, envision sneers on people’s faces as he exhorted them in that wicked city? Did he, possibly, see a rejection of his message and perhaps a stoning at the hands of an enraged mob? Did fear make a coward of him, causing him to run from the presence of the Lord?

While fleeing from the Lord to Tarshish, a severe storm overtook the ship upon which Jonah had secured passage. Even those who believed in other gods exceeded the faith of the “runaway” prophet when destructive waves threatened to engulf the vessel. They had to plead with him to arise from his sleep and call upon his God to save them. This was an impressive lesson to be taught to a man called of God. Even rough sailors were willing to listen and plead to their gods that they might be saved.

After he had been swallowed by the raging waves of the sea and a great fish prepared by the Lord, he came to himself and was willing to listen to God, who loves even the disobedient. He sought the Lord to deliver him from his dire predicament. His understanding was enlarged—he had *reasoned* with the Lord.

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BY ROY A. WEST, DIRECTOR OF RESEARCH
LDS DEPARTMENT OF EDUCATION

So, when he was delivered from the sea and the great fish, this prophet went and preached to the great city of Nineveh, declaring that in forty days their city would be overthrown. The story unfolds one of the motivating lessons of history: "So the people of Nineveh believed God, . . ." (Jonah 3:5.) Even the king stepped down from his throne when he heard the message. He removed his royal robes and put on a humble attire—he *hearkened* unto a prophet.

The king not only listened to Jonah, but he, in turn, *reasoned* with his people. Listen to his earnest pleading: "But let man and beast . . . cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands.

"Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?" (*Ibid.*, 3:8-9.)

What was the result of this *hearkening* and *reasoning*? The scripture says: "And God saw their works, that they turned from their evil way; . . ." (*Ibid.*, 3:10.) Their city was *not* destroyed.

Why do people in general consider keeping the commandments a difficult task? Why do they often think that God makes the way hard and withholds the delightful things of this life? The Lord gives one reason why it is so for some people: "They were slow to hearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble.

"In the day of their peace they esteemed lightly my counsel; but, in the day of their trouble, of necessity they feel after me." (D&C 101:7-8.)

There is strength and courage manifested in the life of a righteous man. He who *hearkens* and *reasons* with the Lord will find consolation in the days of trouble.

For instance, how would you react in a situation similar to this? "In those days was Hezekiah sick unto death." And while he was in this weakened condition, a prophet entered the room and announced: ". . . Thus saith the Lord, Set thine house in order; for thou shalt die, and not live." (2 Kings 20:1.) What

would you do, knowing you were at death's door? Here is where a courageous faith pleads to be heard. Hezekiah ". . . turned his face to the wall, and prayed unto the Lord, saying,

"I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore." (*Ibid.*, 20:2-3.)

Will the Lord be moved with compassion towards the person who *hearkens* to and *reasons* with him? In answer to the righteous king's plea the Lord replied: ". . . I have heard thy prayer, I have seen thy tears: behold, I will heal thee: . . .

"And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city. . . ." (*Ibid.*, 20:5-6.)

When man *hearkens* to what the Lord reveals, he seeks earnestly to comply with his commandments. There is no great value in merely reading a faith-promoting story; the real test comes in facing life with its many baffling perplexities. To personalize the admonition of the Lord and place it in the context of our day, do we *hearken* to a prophet's voice? Do we *reason* with the Lord? Do we seek understanding? Do we comply with God's commandments as a way to be saved and exalted?

How many of us try to listen to the words of life and thereby understand that divine blessings depend on how well we "remember to keep and do these sayings, walking in obedience to the commandments"? If we do, the promise is that we shall find "wisdom and great treasures of knowledge, even hidden treasures." (See D&C 89:18-19.)

As a body of Saints who seek to inherit the kingdom of God, there are possibilities for untold achievements, provided we *hearken* to the voice of the Lord.

"Hearken, O ye people of my church, to whom the kingdom has been given; hearken ye and give ear to him who laid the foundation of the earth, who made the heavens and all the hosts thereof, and by whom all things were made which live, and move, and have a being." (*Ibid.*, 45:1.)

The Church in South America



BRAZILIAN MISSION

Area: 3,062,160 square miles
Population: 55,000,000
Major Language: Portuguese
Church Statistics, December 31, 1962
Memberships: 6,747
Convert baptisms during year: 2,132
Average number of missionaries a month: 178
Number of branches: 43
Number of Church-owned buildings: 13
Number of chapels under construction: 2

ANDES MISSION

Area
Peru: 482,757 square miles
Bolivia: 513,086 square miles
Population
Peru: 10,365,000
Bolivia: 3,462,000

Major Language: Spanish
 Membership: 1909
 Convert baptisms during year: 820
 Average number of missionaries a month: 122
 Number of branches: 22
 Number of Church-owned buildings: 3
 Number of chapels under construction: 2

NORTH ARGENTINE MISSION

Area: 554,892 square miles
 Population: 10,000,000
 Major Language: Spanish
 Church Statistics, December 31, 1962
 Membership: 1,398
 Convert baptisms during year: 185
 Average number of missionaries a month: 73
 Number of branches: 23
 Number of Church-owned buildings: 2
 Number of chapels under construction: 1

CHILEAN MISSION

Area: 286,396 square miles
 Population: 7,800,000
 Major Language: Spanish
 Church Statistics, December 31, 1962
 Membership: 2,939
 Convert baptisms during year: 1,528
 Average number of missionaries a month: 102
 Number of branches: 25
 Number of Church-owned buildings: 9
 Number of chapels under construction: 1

CHILE

Santiago

Cordoba

ARGENTINA

Buenos Aires

URUGUAY

Montevideo

PARAGUAY

Curitiba

BRAZILIAN SOUTH MISSION

Area: 224,000 square miles
 Population: 8,000,000
 Major Language: Portuguese
 Church Statistics, December 31, 1962
 Membership: 4,834
 Convert baptisms during year: 1,538
 Average number of missionaries a month: 174
 Number of branches: 41
 Number of Church-owned buildings: 5
 Number of chapels under construction: 3

URUGUAYAN MISSION

Area
 Uruguay: 72,172 square miles
 Paraguay: 157,006 square miles
 Population
 Uruguay: 3,000,000
 Paraguay: 2,000,000
 Major Language: Spanish
 Church Statistics, December 31, 1962
 Membership: 6,267
 Convert baptisms during year: 1,660
 Average number of missionaries during a month: 176
 Number of branches: 36
 Number of Church-owned buildings: 20
 Number of chapels under construction: 9

ARGENTINE MISSION

Area: 517,853 square miles
 Population: 10,000,000
 Major Language: Spanish
 Church Statistics, December 31, 1962
 Membership: 5,024
 Convert baptisms during year: 1,034
 Average number of missionaries a month: 153
 Number of branches: 30
 Number of Church-owned buildings: 18
 Number of chapels under construction: 3

• MISSION HEADQUARTERS

○ SOUTH AMERICA AREA HEADQUARTERS

N



Peach Blossoms

(Continued from page 379)

for Anne to leave all this green garden and flowers; the prospects of fruit and a good harvest of crops to those who had not turned a hand to produce them.

The children went outside to play, and Anne was glad to be alone. Yet her solitude was shortly broken. Sister Adams came with tear-stained face.

"Anne, John tells me that David has been called to take his family to the Dixie settlement, too. Are you going to let him take you to that awful place? It is much worse than it was here when we came to settle, they tell me."

Anne spoke dismally. "Oh, Sarah, I'm only hoping that something may happen to let us remain, but you know how David is. He would never refuse a call from our leaders."

"I just can't go," Sarah said. "You know how delicate our little Alice is. She could never stand that long,

hard journey, or the terrible heat when we got there. They say the sun beats down on the red sand hills so. I just can't go," Sarah repeated.

Lucy Barton came also that morning. "There are alkali swamps, and folks get the ague until they shake, then burn with fever. The rocks are filled with rattlesnakes and lizards. Still my Joseph says we are obliged to go there." Lucy's words fell heavy on Anne's heart and left her filled with sorrow. Oh, why do my friends come to me? Anne thought, How can I give them comfort when my own heart is full of uncertainty and turmoil? Yet, as each one came, Anne found herself saying to them the very things that David had said to her. "President Young says that the new Saints who come here must have leaders to help them get started in a new land. There are so many coming now, there is not room for all to remain here in the valley."

All morning, Anne wondered if there might be some way she could help Sarah Adams. Truly, little Alice Adams' condition might give great concern if something were not done for her soon. Anne thought of how her grandmother had nursed the sick in Nauvoo and while upon the plains. Now she was gone, but the methods she used were simple, healing herbs and plenty of fresh sunshine, and good clean air. Alice had been sheltered in the house too much and not allowed to get out and play with the other children.

Anne hurried to the pantry where she kept the carefully wrapped bundles of different herbs. She chose several. President Young had advised the Saints to make mild teas from these for the health of their families.

As Anne came to Sarah's door, she saw that the house was still heavy with gloom. Little Alice sat pale faced and quietly watched her mother move purposelessly about the room.

Anne held out the herbs as she entered. "Sister Adams, I wondered if you had tried any of these herbs for Alice. I have found that they are very good to put the blood in condition, especially in the spring-time like this."

"Well, the doctor doesn't seem to help any, so I guess it won't hurt to try these. I remember your grandma was such a good nurse. You



FLEXIBILITY AND FIRMNESS . . .

RICHARD L. EVANS

We have talked at times of flexibility and firmness, both of which we need in their proper place and proportion. More than this, or equally so, we need standards, conviction, strength, and self-control and the judgment to know when it is essential to be flexible, and when it is essential to be firm. Among the most unhappy people are those with uncertain standards, those who comprise or equivocate the commandments, those who are tossed and torn between "to be, or not to be."¹ And among the happiest people are those who have a means of measuring, a set of principles—who have a standard, and stick to it. Some years ago in speaking of the slippage of standards and stability, an eminent doctor and scholar said: "... This ... makes us less than were our fathers. They had their standards and codes, and deviation from them carried immediate penalty. In our days, we have allowed ourselves to become so pliable, so flexible, so 'relative' to all things, in a current phrase so 'broadminded,' that we are in danger of having no ethic, no vision, no hope. . . . Indecision locks up energy; it stabs the heart. Whereas, decision, clearly taken, brings calmness, strength, the quiet mind and a flow of power. . . . Each good man has in himself a quiet place wherein he lives however torn seemingly by the passions of the world. That is his citadel, which must be kept inviolate against assaults. That quiet place must be founded upon a rock and the rock must be a belief, a fervent and passionate belief, in the existence of the ultimate good, and a willingness to put forth his strength against the ultimate evil. . . ."² To go back a moment to the mention of broadmindedness: It is possible to be so broadminded that everything passes through, that there is no standard or stability—that nothing sticks or stays. We have to give and take, but we also have to stand at times; to have standards that can't be pushed around by pressures. As Lincoln said in the last public address of his life: "Important principles may and must be inflexible."³ Among the happiest people, among the people most at peace, are those who have standards and stay with them—those who seek to know what they shouldn't do—and then don't do it.

¹Shakespeare, *Hamlet*, Act iii, sc. 1.

²Dr. Foster Kennedy, "The War on Nerves," delivered before the New York Herald-Tribune Forum, Oct. 25, 1939.

³Abraham Lincoln, last public address, Washington, April 11, 1865.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, February 17, 1963. Copyright 1963.

come naturally by working with the sick, Anne."

"You know, Sarah, the southern, warm climate and change might be good for little Alice. They claim the winters are much milder than here in the valley." Anne found herself sounding almost enthusiastic.

"Do you know, Anne, I feel that it was God who sent you here today. I just know that our child will be well and strong again." Sarah's words came earnestly.

Anne's heart was lighter as she saw Sarah's bitterness and worry replaced by faith and a cheerful countenance.

Ten covered wagons faced southward. To each was hitched a team of horses or a double span of oxen or mules. The wagons were piled high with the belongings of the travelers. Other wagons carried the families. Children peeked out from the back of wagon covers, excited by the thought of this new adventure. Men and women climbed slowly and solemnly to the high seats of their wagons. There were hurried calls to some of the children, who were taking one last run about the yard they were to leave. Some of the young ones clung to trinkets they had gathered. Many a mother held a baby in her lap or had a small child tucked in the seat beside her. On ahead were the cattle and oxen the families were taking with them.

Together, Anne and David listened to the voices of their children from the back of their wagon.

"Mama says that peaches and things will grow real fast down in the warm climate where we are going," Mary Ellen said.

"Yeah, but the trees aren't even planted yet. Just see how long we waited for ours to grow here, and bloom," young Mark spoke disconsolately.

"And those new kids will get to eat ours this very summer. Their folks got our nice garden and everything. I did want some peaches and cream. But Mama says we'll enjoy them more if we wait," Nancy spoke seriously.

What can I say to them? Anne asked herself. What can I tell them to ease their grief and disappointment? She opened the flaps of the cover and looked in upon her children.

"My dears," Anne said, trying to keep her voice from breaking, "did

you see how very pale and thin the faces of those children were who came with their parents to live in our home? Let us be glad we are leaving something to give them to eat and make them happy. Be glad we are not leaving only weeds and thistles."

"I guess I'm glad for them," little Nancy said, "but I did want peaches, and the blossoms are so pretty."

"Well, they say we can raise cotton down in the Dixie country, and it might be fun to pick cotton," Mark declared, trying to sound cheerful.

Moving up toward the line of

wagons about to head southward was a group of brethren.

"It is Brother Brigham and Brother Kimball and Brother Wells," declared Anne. "I see Brother Taylor is with them, and several more coming on behind."

"Let us be brave, Anne. Let us have courage to say farewell to the brethren with a smile." David's voice was steady.

"We wish you Godspeed! We send our blessings with you." It was President Young speaking. His voice was firm and solemn. The leaders held their hands high in greeting as they moved from wagon



"... A PROMPT AND DECIDED 'NO'"

RICHARD L. EVANS

We spoke last week of the need both for flexibility and firmness, for having standards and sticking to them, with the further thought that among the people most at peace are those who know what they shouldn't do—and don't do it. Further on this, a source previously cited, said: "Through our weakened power of personal judgment we have vacillated for years on the knife-edge of indecision,"—and a vacillating indecision is one of life's most uncomfortable conditions. It is true that there are uncertainties that make some decisions exceedingly difficult, but there are some kinds of decision, which, for peace and safety and self-respect, ought to be more or less automatic. "It is a great evil, as well as a misfortune," said Charles Simmons, "to be unable to utter a prompt and decided 'No.'"² As another observer said: "One must separate from anything that forces one to repeat No again and again."³ "Nothing can be more destructive to vigor of action," said John Foster, "than protracted, anxious fluctuation, through resolutions adopted, rejected, resumed, and suspended. . . . A man without decision can never be said to belong to himself; he is as a wave of the sea, or a feather in the air which every breeze blows about. . . ."⁴ "The souls of men of undecided and feeble purpose are the graveyards of good intentions. It is a poor and disgraceful thing not to be able to reply, with some degree of certainty, to the simple questions, 'What will you be? What will you do?'"⁵—and what won't you do? "I hate to see things done by halves.—If it be right, do it boldly,—if it be wrong leave it undone."⁶ "When a man has not a good reason for doing a thing," said Thomas Scott, "he has one good reason for letting it alone."⁶ It comes down again to standards, convictions, character, courage, a reasonable amount of flexibility, a great degree of firmness; the strength to pursue a good purpose, or, if it isn't good, the strength to say "no"—and mean it—and the judgment and character to let it alone.

¹Dr. Foster Kennedy, *The War on Nerves*.

²Charles Simmons (1798-1856), *American Clergy*.

³Nietzsche, *Ecce Homo*.

⁴John Foster (1836-1917), *American Lawyer*.

⁵Bernard Gilpin (1517-83), *English clergy*.

⁶Thomas Scott (1747-1821), *English clergy*.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, February 24, 1963. Copyright 1963.

to wagon.

"All ready to roll! We are on our way to Utah's Dixie!" a voice shouted from the head wagon.

Now, for a moment, Anne turned to look once more upon the home she was leaving. She beheld the lovely trees so heavily laden with pink blossoms. The sun was shining down upon them. She reached for David's hand, and for a moment they both were silent. Then, her eyes misted. "David, 'obedience is better than sacrifice, and to hearken than the fat of—well, peach trees!'"

"Bless you, Anne," David said as their voices were lost in the rattle of the wagons.

The Argentine and North Argentine Missions

(Continued from page 362)

established the independence of this great nation as well as much of South America. In Ecuador he met another famous liberator, Simon Bolivar, for whom Bolivia was named, and by whom the northern part of the continent was given independence from Spain.

Of great importance was the announcement on May 26, 1955 that Chile had been added to the

Argentine Mission. President Lee B. Valentine then flew to Santiago to organize the first branch there. Other branches were soon established, and in 1959 Chile became a part of the new Andes Mission.

Membership increased greatly under the leadership of President Lorin N. Pace, and by December 1961 the mission had erected and dedicated their beautiful "Caseros" chapel. A full building program was begun.

During the time that C. Laird Snelgrove has presided, he has organized twenty-three new branches, making a total of fifty-four. He relates that, on one occasion, while flying over a small town called San Rafael, in the province of Mendoza, he suddenly was impressed that many people in that land were waiting for the gospel. Immediately he sent elders to investigate, and in less than a year San Rafael had a branch with over seventy members and it continues to grow rapidly.

This expansion in the northern area soon brought a mission division. In 1962 Ronald V. Stone was called to preside over the North Argentine Mission, with headquarters in Cordoba, leaving the present Argentine Mission with thirty branches and a membership of 5,024.

Missionaries who have labored in Argentina may well remember the *asados* or barbecues originating with the *gauchos* of the plains, or the street meetings in the park at Bahia Blanca with their horse cart hauling the pump organ from the branch meeting hall. Or they may have had the rare experience of preaching in the public library, speaking over the radio, participating in a pageant, displaying Book of Mormon pictures at the park, or preparing a report of church activities for the Ministry of Foreign Relations and Churches.

They may recall when the Relief Society sold sugar or when the American dollar changed in value to the Argentine *peso*.

Present-day Argentine missionaries with unusual success are visiting city officials, using goodwill approaches, carrying reference cards, making use of radio programs, talent shows, and the scouting program, showing slides, and participating in athletics, all aiding greatly in their proselyting activities, and in bringing about cordial relations with the Argentine people and its authorities.



UNCERTAINTY—AND PURPOSE . . .

RICHARD L. EVANS

Some years ago in a talk on problems facing youth, Levering Tyson said: "Not a single one of us knows what the coming months will bring, or what the years immediately ahead hold. . . . It is my belief therefore that we should first of all show our intelligence by recognizing this uncertainty—and that we should recognize it by developing an increasingly intelligent adaptability whereby we can meet whatever does come, with confidence and calmness . . . and never lose our trust in the wisdom of Almighty God to guide our destiny."¹ This is comforting, strengthening, wise counsel: to move ahead with confidence and calmness, recognizing uncertainty, which in some degree is always in evidence and inevitable, and recognizing also the mindfulness of our Father for us, the power of God to guide us. No one can deny that we live in a moving sea of uncertainties. But too many, too often, are too impressed by the uncertainties, by the difficulties, by seeing the negative side. Having a good and useful purpose and pursuing it is among the surest means of meeting uncertainty and indecision. "There is no road to success," said Theodore T. Munger, "but through a clear strong purpose.—Nothing can take its place.—A purpose underlies character, culture, position, attainment of every sort."² And from Carlyle come these well-known words: "The man without a purpose is like a ship without a rudder—a waif, a nothing, a no man. Have a purpose in life, and, having it, throw such strength of mind and muscle into your work as God has given you."³ "Some men," said Dr. Willis R. Whitney, "have thousands of reasons why they cannot do what they want to, when all they need is one reason why they can."⁴ Despite all difficulties and disappointments, despite all indecision and uncertainty, the needs and the opportunities were never greater than they are, and we need to acquire as much learning as we can and to move ahead with as much accomplishment as we can, and be increasingly useful and acceptable to ourselves, and to him who gave us life and the reason for living.

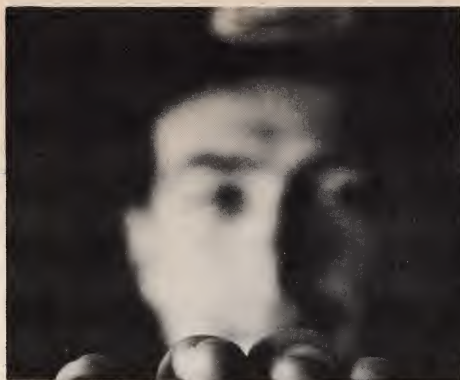
¹Levering Tyson, President, Muhlenberg College, *The Problems Facing Youth*.

²Theodore T. Munger (1850-1910), *American citizen*.

³Thomas Carlyle.

⁴Dr. Willis R. Whitney, General Electric Research Laboratory.

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This covers private cars only and does not apply to tires damaged by punctures, running flat, injury by wrecks or collisions, cuts by chains or obstructions on vehicles.
3. **Two Year Wear Out Guarantee**
If the original tread of this tire is worn off (smooth tire) within two years of the date of purchase, adjustment will be made on the basis of the number of months of use as compared with twenty-four months.
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The North Argentine Mission

Soon after President Tuttle was appointed to preside over the South American Missions in 1961, he recommended that the Argentine Mission be divided. Accordingly, on May 5, 1962, Elder Ronald V. Stone was called to preside over the not yet formed North Argentine Mission. A three month waiting period was necessary to obtain proper visas and entry permits.

The division came on September 16, 1962, at the Cordoba conference, with President Tuttle presiding. The North Argentine Mission comprises the provinces of Catamarca, Cor-

dobal, Corrientes, Chaco, Entre Rios, Formosa, Jujuy, La Rioja, Misiones, Salta, San Juan, San Luis, Santa Fe (north of the 32nd parallel), Santiago del Estero, and Tucuman. By November of that year, construction was begun on the new North Argentine mission home.

President Stone, a former Argentine missionary (1950-52) is using very effectively publicity committees and a program where elders by appointment meet civic, government, and business officials, informing them of purposes and progress of the Church in Argentina and throughout the world.

As a noted singer, Sister Stone is

gaining publicity for the LDS Church through her pleasing radio programs over the National Radio Broadcasting Company in Cordoba. Sister Stone, a mother of four, served as a missionary before her marriage to President Stone.

The North Argentine Mission has twenty-three branches with a membership of 1,598, directed by some seventy-three missionaries.

Number sixty-eight of the LDS missions of the world, the North Argentine Mission is the seventh separate mission formed from the once-called South American Mission which had its small beginning thirty-eight years prior.

Your Question

(Continued from page 351)

according to merit. The promise of reward therefore was open to all based on their faithfulness and obedience. Some of them might not be as alert as others, but the same privilege was offered to all. The principal commandments which bring to mankind exaltation in the kingdom of God are obedience to divine law, devotion to principle, and integrity in seeking for light and truth. Therefore the plodder who put forth every effort in faith and obedience was entitled to the same reward as the one who moved forth more readily or skillfully. Truth is something that can be learned. It may take one soul a longer time, but integrity and perseverance certainly will be rewarded. The soul who refuses to obey divine law, or who is not willing to be taught, naturally will lose the reward. However, the goal of perfection is open to all, according to the divine plan, who are obedient and willing to learn. Therefore any person who is devoted to the truth and who labors with all his soul to obtain perfection will not be barred. Eternity, as we look upon it is evidently a very long time. The power to advance in knowledge by those who are faithful and true surely cannot be limited to mortal life. Therefore there is hope for all if they are willing to put forth the effort. It should also be remembered that knowledge will be more readily

obtained when we have passed beyond the portals of mortality. Eternity is a very long time according to mortal man's reckoning, and there is no reason to believe that our means of gaining knowledge and wisdom and truth and every other principle of advancement will be retarded when we have passed the restrictions of mortality.

THIS MOMENT BY JANE MERCHANT

*Keep this moment. Keep the way
The many greenesses of May
Shine in sunlight, lift and sway
In the leaf-light. Keep with care
The touch of cool, sweet, blowing
air,
Of gentle fingers in your hair.
The moments when your heart is
deep
In the tears you cannot weep
Are yours to lose. This is to keep.*

Just what Paul might have had in mind may not be too clearly expressed in the translation that has come to us. That he taught that some men are destined to be damned must be rejected; likewise that some were predestined to be saved without a trial of their faith. Those who rejected the truth and rebelled were cast out with Lucifer because of the great gift of free agency. We have reason to believe that all who were privileged to come to this mortal world came because they were entitled by pre-mortal

qualifications. It is absurd to think that Paul would teach that in the beginning before the earth was formed, some souls were destined to come to earth, receive tabernacles and then be consigned to perdition and some to be saved. Such a doctrine is contrary to all that has been revealed. Therefore we must seek for a better interpretation. It seems that such an interpretation is readily discovered in this passage notwithstanding there may have been a faulty translation. We are therefore bold enough to say that such an interpretation may be given which will be in full accord with the doctrines taught by the Son of God. Therefore the passage in question is repeated here:

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren." (Rom. 8:29. Italics added.)

Does it not appear perfectly clear that those who were consigned to come to this earth and pass through mortality, were predestined to come in the image and likeness of the Son of God? This at least gives sense to the passage, for it is true. Man is created with a mortal body as a tabernacle for his eternal spirit in the likeness of the Son of God. This was fully decreed in the very beginning. Not that some souls were to have the privilege of coming and receiving bodies of flesh and bones and then be cast off as sons of perdition forever and some to be saved by pre-existing decree.



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The Andes Mission

(Continued from page 367)

for aid from the First Presidency, and in less than twenty-four hours after necessary government permits were granted, nearly sixteen tons of relief supplies started on their way by air from Salt Lake City to Chile. The shipment was flown free of charge from Salt Lake City to Los Angeles by United Air Lines, where it continued on its way by Panagra Airlines. In the shipment there were twenty-five hundred blankets, three tons of winter clothing, including many coats; five thousand penicillin

shots and two thousand typhoid shots; over five hundred rag rugs and 131 pair of shoes. The material was distributed by the Red Cross.

A Chilean parliamentary delegation came to Salt Lake City May 31 to thank the Church. Following the meeting with them, President McKay said: "There was a feeling of satisfaction as we received the delegation from Chile, to realize that the Church had expressed itself not only in words but in helpful deeds in the area of Santiago, stricken by the terrible upheaval of the elements."

In December 1960 President Sharp went to Ecuador to make a survey

there concerning the sending of the missionaries.

Meanwhile the work continued so rapidly in the two countries that on June 7, 1961, it was announced that the Andes Mission was to be divided. That mission had been organized less than two years, and it had been only five years since the first missionaries had arrived in Chile and Peru in this modern period. At the announcement there were more than two thousand members in the mission. Each nation now had twelve branches of the Church, one-fourth of them presided over by local members. The mission was divided at a conference held in Lima, October 1.

Elder A. Delbert Palmer, former missionary in Argentina, had been called from his Canadian home by the First Presidency to preside in the new Chilean Mission, the sixty-fourth mission functioning in the Church. A similar conference was held in Santiago on October 8, both conferences were held under the direction of President A. Theodore Tuttle of the South American Missions, representing the First Presidency.

President Sharp continued as president of the Andes Mission. The following year he was released, and President Stirling Nicholayson was called to preside in the mission.

There are good feelings towards the Church in the lands of the Andes and the Chilean missions. Both missions are rich in challenges and opportunities. Here are countries rich in history so dear to Book of Mormon students. Wherever one travels, he sees living proof of the great civilizations that flourished here before the coming of the Europeans.

But The Church of Jesus Christ of Latter-day Saints is a church of individual members. To see an investigator gain a testimony, be baptized, and then grow in the sure knowledge that he is an offspring of God, engaged in an eternal journey—that is one of the great purposes and blessings of missionary work. And it is the same the world over. But here, in the South American lands, it may be just a little sweeter when it is realized that many of the humble people now accepting the gospel are truly Father Lehi's children whose ancestors are the concern of the Book of Mormon story.



A SEARCHING APPRAISAL

RICHARD L. EVANS

There are times for looking forward, times for looking back, and the one is never independent of the other, for what we become follows from what we have been and done and thought before. And as we pause to appraise our accomplishments, actions, acquisitions, attitudes, the summation of the past is sobering; yet the hope and promise of the future is before us. In business, with good bookkeeping, we can tell with fair accuracy whether or not we have come out on the plus or minus side. In life this isn't always altogether easy. Our feelings and emotions are involved, our judgment and prejudices and perspectives, all the human factors, all the intangibles. But we are not without standards in the problem of self-appraisal—not without some means of measuring. While conscience is sometimes stretched to varying lengths of convenience, yet when one sits down to an honest searching of himself, he knows in some sense, whether or not he is honest, whether or not he has represented facts fairly, whether or not he has cheated or overcharged, whether or not he has been clean, faithful, honorable in thought and act and utterance, whether or not he has tried to be his best, or withheld himself grudgingly from full performance, whether or not he has honestly tried to keep the commandments. And if he has peace in his heart the chances are that the answers to these questions are fairly affirmative. We are all likely to have made mistakes. Few of us are likely to be free from all regrets. And, for some, life may have been as someone has said it "... a succession of surrenders," with things done and things left undone. But "Let a man try faithfully, manfully to be right," said Carlyle, "and he will daily grow more and more right." A thoughtful, honest, searching appraisal is always in order, and blessedly there is in force and effect the principle of repentance. Basically what is required is an honest attitude, an honest effort. Thank God that he has given us a time, when, if honestly we want to, we can in a sense, not for the past, but for the future, begin again—or at least begin to be what surely we should.

¹Thomas Carlyle.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, December 30, 1962. Copyright 1962.



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The Church in South America

(Continued from page 359)

fulfilment came in 1947 when the third and smallest mission in South America, the Uruguayan, was created. Total membership at this time reached approximately 1300, with 159 missionaries serving in these three missions.

In the last fifteen years Elder Ballard's prophecy has seen continued fulfilment. Seven missions are now organized in South America,

and others will undoubtedly be created in the future. Of this number, two are Portuguese-speaking, the Brazilian and the Brazilian South missions, and five are Spanish-speaking: the Argentine, Uruguayan, Andean, Chilean, and the newly created North Argentine. More than a thousand missionaries are now carrying forth the gospel in those countries at an amazing rate. The time of the great "hastening" of the Lord's work which was to take place in the latter days is here as far as the South American missions

are concerned.

From October 1960 to January of 1961 the South American missions were favored with an extensive tour by President Joseph Fielding Smith of the Council of the Twelve and Sister Smith. [Editor's Note: President and Sister Smith were accompanied on this tour by President A. Theodore Tuttle of the First Council of the Seventy. This was the first time in thirty-five years that two General Authorities of the Church had been on this continent at the same time. The reason for this extraordinary tour was seen four months later when it was announced that President Tuttle had been called to preside over the entire South American Mission. Montevideo, Uruguay, was chosen as his headquarters, being the most centrally located spot among the several missions. Since President Tuttle arrived in Montevideo with his family on August 25, 1961, his work has taken him thousands of miles around South America, making possible a close supervision and co-ordination of efforts among the various missions which was never before attainable.]

Other General Authorities who have visited South America in the interest of missionary work are President Stephen L. Richards, 1948; President David O. McKay, 1954; Elder Mark E. Petersen, 1954-55; President Henry D. Moyle, 1956; Elder Spencer W. Kimball, 1958; Elder Harold B. Lee, 1959; and President Hugh B. Brown, January and February 1963. On his return, President Brown reported "the South American missions are in good condition, under good leadership, and all seem to be in the best of spirits."

Emphasizing the success of missionary work there, President Brown pointed out that of the 71 missions throughout the world there were only 19 which baptized more converts in 1962 for each missionary than the average of the seven South American missions. From an average of 1,000 convert baptisms in 1957, 1958, and 1959, the number of people joining the Church swelled to 2,000 in 1960, 6,000 in 1961, and to 8,861 in 1962. There are now some 29,300 members, with one half of this number having been baptized in the last two years.

The year 1961 witnessed at least one other significant milestone in



CHARACTER AND SELF-CONTROL

RICHARD L. EVANS

Last week we closed with these words from Carlyle: "Over the times thou hast no power. . . . Solely over one man . . . thou hast quite absolute . . . power.—Him redeem and make honest."¹ This puts repentance and improvement, and indeed all the choices and decisions of life, right back where basically they have to be—with each of us, inside ourselves, and faces us with the fact that the direction of life comes down, largely, to a question of character, which, in essence, is a question of self-control. It is true that there are adverse influences, adverse examples; that there are pressures that come to play upon us, appetites, desires, inducements that pull us in different directions; but out of all this we have to select, we have to decide. "A thousand ills come in through the open door of unresisted temptation,"² said David Starr Jordan. And out of all that is offered, a man has to choose, to make up his mind; and he who can't differentiate or who cannot resolutely choose right, or he who hasn't self-control has no assuredly sound future, for he cannot be counted on to make sound decisions. Sometimes men make foolish decisions by being headstrong, by not seeking or accepting counsel, by being too conceitedly sure of themselves. There is safety in seeking counsel, with honest humility, from sincere and wholesome sources, and seeking it also from the Highest Source with a prayerful approach to every problem. "Self-control," said Lydia Sigourney, "is prompted by humility. . . ."³ "Every temptation that is resisted," added John Fiske, "every noble aspiration that is encouraged, every sinful thought that is repressed, every bitter word that is withheld, adds its . . . impetus [to] that great movement which is [tending us] toward a richer life and higher character."⁴ This recalls another seldom quoted quote: "Do you want to know the man against whom you have most reason to guard yourself? Your looking-glass will give you a very fair likeness of his face."⁵ "The secret of all success is to know how to deny yourself."⁶

¹Thomas Carlyle.

²David Starr Jordan, *The Quest for Unearned Happiness*.

³Lydia H. Sigourney (1791-1865), American author.

⁴John Fiske (1842-1901), American author.

⁵Richard Whately (1787-1863), English clergy.

⁶Roswell D. Hitchcock (1817-87), American actor.

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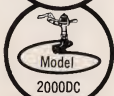
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South American mission history. On February 2nd of that year, in Buenos Aires, all South American mission presidents met with Brothers Wendell Mendenhall, H. Dyke Walton, and William Jackson of the central building committee of the Church. Here it was announced that the church building committee missionary program which had brought about the construction of hundreds of chapels and district centers in the Pacific and other areas of the Church would now be inaugurated in South America. Building supervisors would be brought from the United States, and building missionaries would be called from among the local members to serve for periods of two years each, donating their time exclusively to building chapels. In addition, much would be expected from the rest of the local members, both in labor and in contributions to the support of the building missionaries. Montevideo, Uruguay, was named as the location for headquarters of the members of the South American building committee who would be chosen later.

As of March 15, 1963, construction is in progress on twenty-one different chapels in South America and plans for others are approved and awaiting the call of a supervisor and building missionaries to begin construction.

A word of tribute should be given the valiant wives of the mission presidents. These women have stood beside their husbands in the spread of the gospel in these South American countries. Unsung, largely unhonored, they have shouldered the duty of directing the women's

auxiliaries in the missions, the burdens of maintaining a home ready to be turned into a meetinghouse at a moment's notice, a kitchen ready to assume the requirements of a restaurant at any time of the day or night, and bedrooms ready to accommodate two to three times the standard number of occupants. In addition, they have been prepared at a second's warning to accompany their husbands on quick trips.

All these things—and more—they have been willing to do, always in the background, but with a testimony which has given of its quiet strength to the mission presidents. Otherwise they couldn't have carried on their work so satisfactorily. The Church itself could not have progressed so spectacularly without the quiet, unassuming faith and the painstaking diligence of these wives of the mission presidents.

And yet, all that has thus far been accomplished in proselyting and construction is but a beginning. Up till now, as was predicted, the majority of the converts have come from the countries of predominantly European stock, Argentina, Brazil, and Uruguay; but since the opening of the Andean and Chilean missions, the South American Indians are finally hearing the gospel preached to them in force, and are being "restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers." Just as many prophecies have already been fulfilled in this land, so can we expect that the rest will come true, as the Church in South America continues to grow from the tiny acorn of 1925 into the massive oak of the future.

THE BUILDERS

BY ELOISE WADE HACKETT

*They came to wrestle with the wilderness
And tame its mighty forces to their will.
Today the aftermath of their success
Is richly evident on field and hill.*

*With cruder tools than ours they made their way,
And tallied by the fire, these plans fulfilled,
Those yet to be—new meadows put to hay,
New barns . . . an ell . . . another forty tilled.*

*To those who made a neighbor of the earth
Nature was sometimes foe, but often friend.
Despite the decades we discern their worth—
Work was their precept, peace their dividend.*



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The Church Moves On

(Continued from page 342)

Kampen of the Riverdale Stake. His counselors now are Elder Ernest Kellerstrass, who had been his second counselor, and Elder Millen D. Atwood. Washington Terrace, originally a housing development during World War II, is the 371st stake of the Church. It was organized under the direction of Elder Harold B. Lee of the Council of the Twelve and Elder Alma Sonne, Assistant to the Twelve.

25 The fortieth annual all-Church M Man basketball tournament began at several gymnasiums in the Salt Lake City area. It was recalled that the first all-Church tournament in 1923 drew teams from four Salt Lake City stakes. Games were then played at Deseret Gym.

27 The First Presidency issued a statement commending Church members to support the current Red Cross fund drive. The statement was similar to those made by the First Presidency for other national fund drives in the interest of health and safety.

MARCH 1963

1 Workmen finished razing the old Salt Lake Temple annex building.

Murray Eighth Ward (Utah) won the all-Church M Man senior basketball tournament by defeating Las Vegas Eighth (Nevada) by a 71-63 score. Lake View (Roy, Utah) placed third, Sugar City (Idaho) fourth, Whittier Fourth (Southern California) fifth, and Oakland Third (California) sixth. In junior play, Centinela won over its fellow California Glendale West Ward with a score of 49 to 46 in an overtime game. Logan Eighth (Utah) placed third, Las Vegas Sixth (Nevada) fourth, Valley View Second and Midvale Fourth, both from the Salt Lake City area, placed fifth and sixth. Final games were played at the University of Utah field house. Some ninety-four games were played by the sixty-four participating teams. This year's registered teams in M Man play were nearly four thousand with nearly forty-five thousand players.

2 The First Presidency announced the appointment of Elder Frank H. Brown, former president of the East Central States Mission, as associate director of the Missionary Home in Salt Lake City.

The appointments of Miss Vanja Louise Yorgason, Miss Trilba Janet Lindsay, and Mrs. Grace P. Swinyard as members of the general board of the Primary Association were announced.

3 Potomac Stake, the 372nd stake now functioning, was organized from parts of Washington (DC) Stake by Elder Spencer W. Kimball of the Council of the Twelve and Elder S. Dilworth Young of the First Council of the Seventy. Elder Miller F. Shurtleff, formerly second counselor to President Milan D. Smith of the Washington Stake, was sustained as president of Potomac Stake with Elders H. Laurence Manwaring and Byron F. Dixon as counselors. President Smith's new second counselor is Elder June B. Thayne. Elder Robert W. Barker continues as his first counselor. Church history was first made in the Washington area when the Prophet Joseph Smith came in 1839 with others for the purpose of laying before the President and the national representatives a recital of the wrongs then being suffered by the Saints.

Elder Howard B. Stone sustained as president of Oahu (Hawaii) Stake succeeding President Edward L. Clissold who has recently been called as president of the Hawaii Temple. Elders Clinton J. Kanahele and Kay J. Andersen, who served as counselors to President Clissold, were retained as counselors to President Stone.

Elder Richard I. Palmer sustained as president of San Mateo (California) Stake succeeding President William L. Stoker. Edward L. Howard and Frank A. Martin, serving as counselors to President Stoker, were retained as counselors to President Palmer.

7 President David O. McKay dedicated the new Bureau of Information building on Temple Square as a temporary temple annex for the Salt Lake Temple.

8 It was announced that Presiding Bishop John H. Vanden-

the

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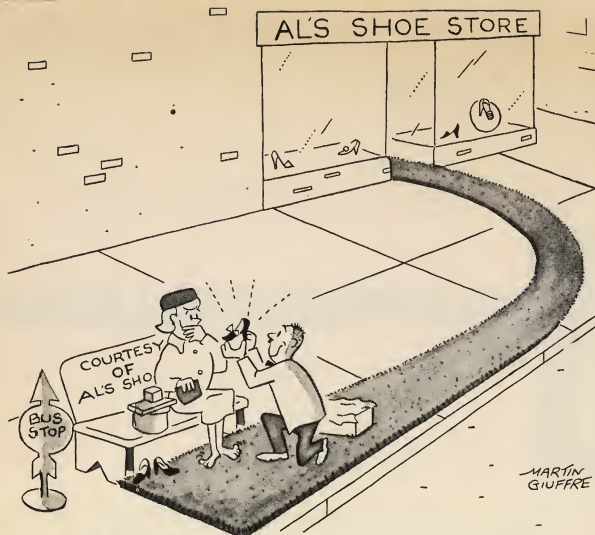
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berg had succeeded Elder Marion G. Romney as chairman of the church welfare general committee.

9 It was announced that Freda J. Jensen had been appointed to the general board of the Primary Association.

10 Macon (Georgia) Stake organized from parts of Atlanta Stake with Elder Rayford L. Henderson sustained as president and Elders Clifford E. Carroll and James C. Armstrong, Sr., sustained as counselors. The stake, the 373rd now functioning was organized under the direction of Elders Gordon B. Hinckley and Nathan Eldon Tanner of the Council of the Twelve. As early as 1843 the state of Georgia was a missionary field. At that time Elder John U. Eldredge was preaching there and "many rejoiced."

Elder Lloyd A. Hamilton sustained as president of Twin Falls (Idaho) Stake, succeeding President Joel A. Tate who has been called as president of the Berlin Mission. Counselors to President Hamilton are Elders Rex P. Hall and E. J. Morgan. President Hamilton and Elder Robert W. Ballou had been serving as counselors to President Tate.

14 The First Presidency announced the appointment of Elder McKay Allphin as president of the North Central States Mission, succeeding President Clement P. Hilton. President Allphin is president of the Big Horn (Wyoming) Stake mission and is a contractor in Lovell, Wyoming. He has served in seventies and elders quorum presidencies and as ward YMMIA superintendent, scoutmaster, and ward teaching supervisor. His wife, Doris Asay Allphin, will accompany him to the mission assignment. The couple have a married daughter.

15 The First Presidency announced the appointment of Elder Rudger C. Atkin as president of the St. George (Utah) Temple, succeeding President Harold S. Snow who has served since 1937. President Atkin who is president of the St. George East Stake will serve in the dual capacity as stake and temple president.

17 Sunderland Stake, the sixth functioning in England, the
(Continued on page 414)

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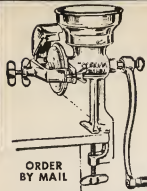
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HALL'S REMEDY

Salt Lake City, Utah

Letters and Reports



MISSION SEMINAR

Presidencies and other officials of twenty-two branches and four districts representing sixteen provinces of Argentina met recently in a special seminar for the North

Argentine Mission. Included in the program to strengthen branch administration was the placing of the cornerstone for the new North Argentine mission home. Mission President Ronald V. Stone gave the dedicatory prayer.

ERA FOR ALL AGES

I have enjoyed the Era through the years. It is a great help in answering life's problems, and has so much to offer the very young, the adults, those in the sunset of life—and the teacher.

Thanks to you all for a fine magazine.

Sincerely,
Johannah Dunn
Scranton, Pennsylvania

FROM A WRITER

Just a note to express pleasure with the layout of "Garnish for the Mind," especially the illustration. Thanks for buying the article and boosting writing confidence a thousand points. Thanks also for the extra copy of the Era.

Sincerely,
Helen Lemmon
Darrington, Washington



SIXTEEN EAGLES

Boy Scout Troop 347, Cedar City Seventh Ward, Cedar West (Utah) Stake, achieved a new record in scouting advancement recently when sixteen boys received the Eagle Scout award at special ceremonies

in the Cedar Breaks Scouting District. Twelve of the Scouts honored are less than fourteen years of age.

The sixteen boys represented over forty percent of the currently registered troop membership. Five more boys will soon qualify for the award.

HISTORICAL IMPORTANCE

The Era is a welcome guest in our home, and we always enjoy the outstanding articles. We were particularly interested in Carter E. Grant's article about the important historical events of the Prophet Joseph Smith's home, as well as the outstanding pictures in the March number.

We appreciate the many, many hours of research he has made to give us this fine article and many others he has written for the Era.

Respectfully,
Mr. and Mrs. E. D. Mann
Bountiful, Utah

NEW APPOINTMENT



Rex Lee, 1960 student body president at BYU, is one of two seniors in the law school of the University of Chicago, receiving appointments as clerks to two United States Supreme Court justices. He will serve with Justice Byron

White. The new appointee is a member of the editorial board of the *Law Review* published by the university and has had the highest scholastic average in his class for the past three years. He is a native of St. Johns, Arizona.

AUTHOR WRITES

Thank you so much for including my little story, "The Pride of Red Eagle," in your special November issue. It is indeed an honor.

Will you, also, convey my appreciation to the artist for his illustration of it. That is exactly how I would have drawn Red Eagle—if I could.

Thank you.

Sincerely,
H. Joan Owen
Ogden, Utah

MISSIONARY TOOL

Here in Scotland, as in all other missions, our greatest tool in showing investigators just what our people, leaders, and teachings are like is The Improvement Era.

After leaving an issue in someone's home for a couple of days, the person will return it with such comments as, "Well, your church certainly is well organized," or "I can see your youth have excellent training and counsel; I wish we had as much in our church," or "That's where our church falls down, not providing enough activity."

We are firmly convinced that a family can be stirred and touched just by reading an Era.

In short, the Era is next to the Book of Mormon for a missionary tool. There should be an Era in every investigator's home.

Sincerely,
Elder J. A. Gaines
Elder D. N. Olsen

AWARD WINNERS

Seven members of the Vineyard Ward, Orem West (Utah) Stake, recently received individual awards for their work in the YWMA program. They are (l-r), front row, Glee Bunnell, Mary Ellen Sornsen, Joyce Anderson; second row, Myrna Gammon, Sharon Morrell, Pauline Sornsen; back row, ward leaders Verda Jenkins, Ella May Smith, and Bernice Rawlings.

Not pictured is Emily Ann Clegg, now serving a mission to Hawaii.



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THE HOME TEACHER

The principles of the gospel are eternal in their nature and are timely in all ages. At any moment in history they may be applied and will be found appropriate and completely applicable. This is true of the home teaching program, old itself, but newly applied in our day.

Those of us who were of sufficient years in age sat in the conference session of the priesthood of the Church (whether in the Tabernacle or by closed-circuit radio) and witnessed once more the flexibility of one of these eternal principles; for we had seen in our span of years the changes which have come about in the application of the teaching program of the Church. In our youth, because Salt Lake City was a center, and the pioneer families built their towns and homes using the city as a model, it was called the "Block Teaching" program. To the uninitiated it would have needed to be explained that the word "block" meant a city block, a square section of the city enclosed by four streets, containing ten acres, and homes numbering from one to twenty. Those living away from the towns on the farm were visited by the block teachers even though the term did not quite apply. In those days when the call rang through



the house, "The block teachers are here," one did not ignore the call with impunity. The family gathered together, and the head of the house placed himself, his wife, and his offspring in the hands of the teachers during their visit. One, as a child, might not have been entertained during the visit, but he could not have failed to be impressed that it was an important part of his life. Even as we listened to the word of warning and instruction of those humble men, so on that Saturday night last April 1963, we listened to the plain, humble instructions of the brethren. For, in a sense, we were gathered together by the head of the household of God to listen to the message of the teachers. They were not "block" teachers, we discovered, but were "home" teachers. The name had been changed to match the age of our mode of life.

Were there changes in emphasis? Decidedly yes. The priesthood is being marshalled to give its full strength to the project. Where formerly the teachers were an island in a sea of organization having no apparent connection to anyone except the bishop, to whom they were to report monthly in a meeting to which few appeared to report, now the heavily overworked bishop is to have the backing of the full strength of the priesthood quorum.

As a preliminary to this new approach, the Lord in his wisdom inspired the welfare program back in 1936. Here, one learned, that the welfare (and it was at that time interpreted as physical welfare) of a man rested with the bishop as it concerned his immediate needs. The immediate relief of the need for food, shelter, and clothing of a man and his family was the bishop's concern. He in turn, if necessary, was expected to call in the man's quorum president to help solve the long-term needs. These had to do with employment, improvement in economic earning power, and help toward better living standards. As the quorums learned to take this physical responsibility, the emphasis began to be placed on prevention of the physical need, and the improvement of the spiritual quality of the man being helped. We have reached the condition where we see that the welfare of a man, his family, and their salvation, both physical and spiritual, is the joint responsibility of the bishop and the quorum of the priesthood. It may come as a considerable surprise to many that young Jim Doe and his lack of interest in Church or school is a welfare problem as much as his father's lack of employment or illness.

So on that Saturday we heard an emphasis given to the commandment of the Lord to the Church. The commandment is as new, invigorating, and as fresh as it was when given in that day back in April 1830,

one hundred thirty three years ago:

"The teacher's duty is to watch over the church always, and be with and strengthen them;

"And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, or evil speaking;

"And see that the church meet together often, and also see that all the members do their duty." (D&C 20:53-55.)

But how do we do it in 1963? The bishop is the active head of the new approach, with the close support of the quorum leaders. He will direct the assignments and the calls to teach, but he will call upon the presidencies of the quorums of the priesthood to direct the effort as it applies to their quorum members. There will be a close co-ordination of this effort.

And what is the responsibility of the quorum presidency? To visit and work with quorum members and their families. This work has also had special emphasis during the past decades. Presidencies and quorums have been preparing for this new unified program in the same manner and at the same time as have the welfare leaders.

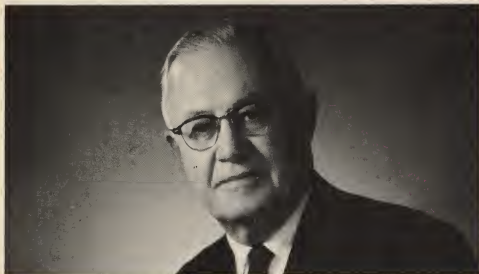
Under the direction of this unified leadership, the "home teachers" will be given responsibility for the families in their care. This responsibility will cover the whole range of their spiritual, physical, and mental well-being. This pair of home teachers carries the awe-inspiring task now to "watch over the church . . . and *be with and strengthen them.*" In their hands is the complete program.

In the past there have been many "watchers." And because there were many watching, being everybody's business, became nobody's business. If the members of a whole community are appointed to watch out to sea for storms and wrecks, they soon grow tired. But place the safety of those at sea on the lone guardsman, tramping his lonely beat and knowing that lives are in his hands, he faithfully performs his task. Because he is ever alert, he is on hand the moment danger threatens, or need is manifest.

Such a one is the home teacher. To him and his companion is assigned the guardianship of the family on the sea of life, attempting to find safe entrance into the harbor. Let him not fail to keep his vigil.

As for us, this coming season, detail of how to proceed and when to start will be taught and demonstrated by the authorities at conferences to be held. Every presidency of the priesthood will want to be present at these meetings to learn the new application of the revelation given in 1830.

THE PRESIDING BISHOPRIC'S PAGE



"IF I
WERE
YOU"

ADVICE
TO
YOUNG
MEN



ADVICE FROM PRESIDENT A. RAY OLPIN
UNIVERSITY OF UTAH

Through all of recorded history men have sought to extend the range of their understanding and to push back the limits of the unknown. Man's insatiable desire to know what lies beyond the horizon has led him to explore the four corners of the globe, to probe deep beneath the surface of the sea, to drill far into the crust of the earth, to peer intently into the heavens, to collect and classify all kinds of living and non-living things, to study the wonderful workings of the human mind and body.

The study of man's steady accumulation of knowledge through the march of the centuries is a fascinating tale of adventure, of triumph, and of occasional failure. It is a tale that many of you already know much about, and you know also that man's knowledge of his surroundings and of himself is increasing at a rapidly accelerating rate. The day when a great intellect like Aristotle or a veritable genius like Leonardo da Vinci could comprehend most, if not all, of what was known to man has long since passed. Now, after a lifetime of work and study, it is possible for a single individual to encompass intellectually only a limited part of the known universe.

During the past one hundred and thirty-three years the applications of man's accumulated knowledge have literally transformed the world and have, for rising millions of people, reduced drudgery, prolonged life, improved health, and vastly extended the possibilities for their enjoyment of the natural wonders of the world and the rich cultural heritage of the human race.

Now, as never before, it is important that a young man decide, while he is in his teens, upon an area of knowledge which he will master, and thus prepare himself to make a valuable contribution in a society where muscle and brawn have long since been replaced by specific, technical skills and highly developed brain power. It is true, of course, that much

of this specialized capacity is the result of experience and development "on the job"; but if you expect to get a job of consequence in the highly complex world of today, you must prepare yourself by study and practice during your years in school.

By now, all of you have completed the elementary grades. You have mastered, I hope, the basic tools of learning and communication: reading, writing, speaking, and elementary mathematical calculations. Many of you have made a beginning in the study of science. You have become acquainted, through the study of history, with many of the great men and women who have contributed to human progress. Some of you know already, or are learning, a second language. Some of you have developed proficiency in an appreciation for music and other fine arts. Many of you have already acquired a high degree of technical ability in particular trades. You have experienced the satisfaction and realized the benefits of vigorous participation in sports. You are on the threshold of manhood; you are discovering that young ladies are charming, and some of you are falling in love.

Through your church activity you have learned of the importance of religion in giving meaning to life, and you have been taught gospel principles that will enrich your lives and give you strength to meet difficulty and sorrow as well as success and acclaim.

If I may offer just one piece of advice to each of you, it is this: Take advantage of every opportunity to increase your fund of knowledge. Decide upon your vocational goal and work steadily to achieve it. The better your education, the greater your initial opportunities in your vocation will be.

There is excitement and satisfaction in learning, both in your chosen area of specialization and in other realms of knowledge. Whether you become a businessman or an engineer, a cattleman or a dentist, a plumber or an architect, you can find lifelong pleasure in exploring the works of great poets and playwrights, novelists and philosophers, scientists and historians.

Finally, because I have been associated with educational enterprises during the major part of my life, may I urge you seriously to consider teaching as a career. In no other occupation is there greater opportunity than to be constantly involved in the excitement of learning. In no other occupation is there greater opportunity for service to one's fellow men. In no other occupation is there greater need for people of talent and imagination. To a very large degree, the strength of our country and the fate of freedom throughout the world will ultimately be determined by the quality of our education.

A. Ray Olpin has been the president of the University of Utah since January 1946. He received his doctorate degree in physics and mathematics from Columbia University. He has taught or directed research at BYU, Columbia University, Brooklyn Polytechnical Institute, Ohio State University, and Bell Telephone Laboratories. Since serving as a missionary in Japan, Dr. Olpin has received assignments from the US State Department. He is currently on a three-month assignment for the Ford Foundation to Japan.

THE AARONIC PRIESTHOOD RESTORED

While Joseph Smith and Oliver Cowdery were laboring in the work of translating the Book of Mormon from the ancient metal plates, they came upon a passage about "baptism for the remission of sins." After discussing the subject they decided to seek additional information regarding this ordinance. To receive an answer to their query, they went southward to a nearby wood on the banks of the Susquehanna River in Harmony, Pennsylvania, and sought direction from the Lord in prayer. They had not prayed long when a personage appeared, addressing them as his "fellow servants." This divine messenger announced himself to be John the Baptist who had baptized Jesus Christ in the River Jordan. Laying his hands upon the heads of Joseph and Oliver, John the Baptist declared:

"Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." (D&C 13.)

After this ordination, he gave them direction to baptize each other. "Accordingly we went and were baptized. I baptized him first, and afterwards he baptized me, after which I laid my hands upon his head and ordained him to the Aaronic Priesthood, and afterwards he laid his hands on me and ordained me to the same Priesthood—for so we were commanded." (DHC, Vol. 1, p. 39.)

This important and significant event occurred Friday, May 15, 1829. It is a date that every member of the Aaronic Priesthood should know and remember. Every holder of the Aaronic Priesthood should remember that he, as a bearer of the priesthood, is a representative and ambassador of God. This places upon him great responsibility and requires clean hands and a pure heart to properly magnify this sacred trust.

*Little girls,
 With pony tails,
 Hovering over dolls
 Will soon be
 Mothers
 Tall and mature
 with
 Little girls,
 Cooing over dolls.
 It's an endless chain,
 Linking together
 Yesterday,
 Today, and
 Tomorrow.
 Mothers are
 Very much like
 Their mothers,
 and
 Mothers are
 Very much like
 Their daughters.
 The chain continues.
 Each link
 As strong as
 The preceding link,
 and
 Each link
 As strong as
 The succeeding link.
 Mothers make
 Able their
 Daughters
 By their being
 Mature and
 Understanding and
 By loving
 Those little girls
 Each minute of each
 Day.
 "Thank heaven
 for little girls.
 They grow up
 In the most delightful
 Way."*

Little Girls





TODAY'S FAMILY FLORENCE B. PINNOCK, EDITOR

What will little girls learn about cooking if everything they make comes out of a package? All they will really learn is how to open packages. And that won't do, because soon they will be mothers, and mothers should know the basic steps in making cakes, cookies, bread, rolls, soups, and whole dinners. Little girls, on tall stools, can learn to mix ingredients together and have a delicious something be the result. Then the day will soon come when they can keep on mixing ingredients together so as to feed their husbands and children. This good, nutritious home cooking results in happy families.

Mothers, with your patience and working at top speed, try to teach these little "tall stool sitters" some good basic recipes. *(Continued next page)*

Basic Butter Rolls
Basic Bread
Baking Powder Biscuits
Walnut Dream Bar
Sponge Cake
Kuick Kake
Best Fudge Cake
Chocolate Frosting

Little Girls



Basic Butter Rolls

- 2 yeast cakes
- 1½ cups scalded milk
- 2 eggs
- ¼ pound butter
- ½ cup water
- 1 teaspoon salt
- 2 tablespoons sugar

Scald the milk, add the cold water, salt, and sugar. Beat the eggs and add the scalded milk mixture. Break the yeast into the mixture. Beat and add the flour, and beat well. Let stand covered in a warm place until double in bulk. Roll out to 18 by 12 inches, spread with the softened butter. Cut into 1½ inch strips, cut strips into 1½ inch lengths and stack three together and stand on end in greased muffin tins. Let stand covered until double in bulk again. Bake at 425 degrees F. until golden brown.

Basic Bread (from mothers' files)

- 4 tablespoons sugar
- 4 tablespoons melted shortening
- 4 teaspoons salt
- 4 cups warm water
- 1 cup powdered milk
- 10 to 12 cups flour
- 1 yeast cake or 1 package of granular yeast dissolved in ¼ cup lukewarm water

Combine all dry ingredients in a large bowl or pan. Stir in the warm water and the dissolved yeast. Knead (adding flour if needed) for about 10 minutes. Place in a well-greased pan and cover. Let rise in a warm place (82 degrees) until double in bulk. Knead again for about 2 minutes, put back in pan, and let it double in bulk again. Divide into 4 parts for loaves. Let rest for 10 minutes. Form into loaves in loaf pans and let rise covered with a cloth in a warm place until doubled in bulk. Bake at 400 degrees F. for 10 minutes and continue baking at 350 degrees F. for about 40 more minutes.

To make really good bread use the finest ingredients and don't try to hurry the process along. Let it rise in a warm room. Kneading the bread can be fun. Don't stop until your hands are entirely free from the dough, and the dough is satin smooth with air bubbles just under the surface. This bread may be baked in many different ways. Bread biscuits are delicious—soft in the center and crisp on the outside. Break off rounds of dough as big as an egg, form into a ball, place in well-buttered muffin tins, and let rise at least two hours, or until very light.

Basic Baking Powder Biscuits (makes 20 biscuits)

- 2 cups flour (not sifted)
- 3 teaspoons baking powder
- 1 teaspoon salt
- 4 tablespoons chilled shortening
- ¾ cup milk

Mix dry ingredients, cut in the shortening until the mixture looks like cornmeal. Stir in the milk. Knead lightly 10 times on lightly floured board. Roll out to ½ inch thick, cut with floured biscuit cutter. Place on baking sheet well greased with melted butter. Brush with butter and bake in a 450 degree F. oven about 10 minutes or until golden brown.

If you are interested in one of the most delicious cookies ever made, try this unusual Walnut Dream Bar.

Walnut Dream Bar

- ½ cup butter
- 1 cup flour
- ½ cup brown sugar

Mix thoroughly. Press into a pan 11 by 17 inches. Cover the entire bottom of the pan. Bake at 350 degrees F. until a very light brown, about 10 minutes. In the meantime mix:

- 2 well-beaten eggs
- 2 cups brown sugar
- 3 cups coconut
- 1½ cups coarsely chopped walnuts
- ½ teaspoon salt
- 1 teaspoon baking powder
- 4 tablespoons flour
- 1 teaspoon vanilla

Add the brown sugar to the beaten eggs and beat well to dissolve the sugar. Add the rest of the ingredients and mix thoroughly. Spoon over the warm baked crust. Bake about 15 minutes at 350 degrees F. When cool, frost thinly with a powdered sugar, milk, and butter frosting. Cut into squares, serve, and enjoy.

Basic Economical Sponge Cake

- 2 eggs, separated
- 1½ cups sugar
- 2¼ cups sifted cake flour
- 3 teaspoons baking powder
- 1 teaspoon salt
- ½ cup cooking oil
- 1 cup milk
- 1½ teaspoons vanilla

Beat the egg whites until frothy. Slowly beat in ½ cup of the sugar. Beat until stiff. Sift the remaining sugar, with the baking powder, flour, and salt into another bowl. Add cooking oil, half of the milk, and vanilla. Beat 1 minute medium speed on the mixer or by hand beater. Scrape the sides and bottom of the bowl constantly. Add the remaining milk, egg yolks, and beat 1 minute more. Fold in the meringue. Pour into greased oblong pan and bake at 350 degrees F. about 40 minutes. Cool and remove from pan. Delicious with butter frosting or frosted with sweetened whipped cream.

Quick Kake (one bowl cake)

- 4 eggs
- 2 cups sugar, scant
- 1 cup milk, scalded
- 1 tablespoon butter melted in scalded milk
- 2 cups cake flour

- 2 teaspoons baking powder
 ½ teaspoon salt
 1 teaspoon vanilla

Beat the whole eggs, add 1 cup sugar and continue beating. Add the other cup of sugar then the scalded milk to which has been added the butter. Beat. Add dry ingredients all at once and beat with mixer turned slow. Bake in three layers in greased pans at 350 degrees F. Frost with a brown sugar 7 minute frosting.

A chocolate cake is always a favorite in any group, and this special one is unusual in its velvety richness. It makes a party of any dinner. It also has excellent keeping qualities, that is if you have a good hiding place!

Basic Best Fudge Cake

- ¾ cup soft butter
 1¾ cups sugar
 2 eggs
 1 teaspoon vanilla
 2½ 1-ounce squares unsweetened chocolate, melted
 1¼ cups ice water
 2½ cups sifted cake flour
 1½ teaspoons soda
 ½ teaspoon salt

Cream the butter, sugar, eggs, and vanilla together and beat for 5 minutes at high speed on mixer or with a rotary beater. Blend in the cooled chocolate. Add the sifted dry ingredients to the creamed mixture alternately with the ice water, beating well after each addition. Line two 9-inch layer cake pans with wax paper, grease and pour in cake mixture. Bake at 350 degrees F. for about 30 minutes or until done. Let cake cool, then frost with chocolate frosting and trim with walnuts.

Chocolate Frosting

- 2 one ounce squares unsweetened chocolate
 3 tablespoons hot water
 2 cups sifted powdered sugar
 1 egg
 ½ cup butter
 1 teaspoon vanilla

Melt chocolate in bowl over hot water. Remove from heat and blend in sugar and water. Beat well with electric mixer. Beat in egg, butter, and vanilla. Beat at top speed for 5 minutes.

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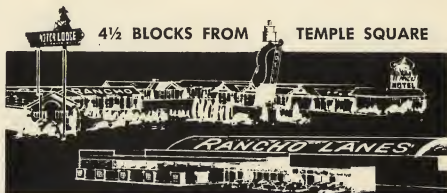
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LIKE KNITTING

BY GENEVIEVE VAN WAGENEN

My little daughter Shauna had a desire to learn to knit. Together we went to the needlework department in one of the large department stores. Mrs. McKean, the instructor, helped Shauna select a pattern for some houseslippers, a pattern not too difficult for a beginner. She recommended the kind of yarn and the size of needles to purchase. Then with patience and kindness she taught Shauna the fundamentals of knitting—how to hold the needles and the yarn, how to cast on, to purl, and to knit. Shauna's little hands were awkward at first, but with each practice row, her task became easier. When we were ready to leave, Mrs. McKean wrote some instructions, so Shauna could practise at home.

On our second trip to the needlework department, Mrs. McKean started Shauna on the slippers. I took my needle point along and worked while she knit. The room was full of women and girls of all ages, all busily knitting. Most of them were knitting sweaters; there was a wide variety of styles and

colors. Grandmothers were knitting for precious grandchildren. Several young women were knitting sweaters for that special boy in their life. Perfection was their goal; there could be no mistakes—not for him. Some patrons knit many hours under the watchful eye of the instructor. Others dropped in only long enough to receive additional instruction or to correct a mistake. As they came and went, I became increasingly aware of the many mistakes even experienced knitters made. "I don't know what I've done wrong, Mrs. McKean, but I need your help," was a phrase repeated time and time again.

The well-trained and experienced Mrs. McKean could spot a mistake in a hurry. She could tell them what they had done wrong. "You forgot to cast off here," she would say, pointing to the mistake, or "you should have purl instead of knit when you came to this point." Some errors she could quickly remedy; and with a crochet hook, "know how," and clever manipulation, she could right a wrong and start the

knitters happily on their way again. More serious errors called for the work to be completely undone or "pulled out" to the point of error. "You will have to unravel it clear down to this point," Mrs. McKean told one woman sympathetically. A trail of woe escaped the woman's lips, and discouragement darkened her face. "I can't do it," said the woman. "Why, that is two whole days work . . . wasted!" But even as she spoke she began the unraveling.

"I know how you feel," consoled Mrs. McKean, "but this mistake would throw all your measurements out. You would never be happy with your sweater, it would never fit or look right."

I looked at the unhappy woman, unraveling her mistake. I thought, regardless of how painful it is—wouldn't it be wonderful if we could unravel or undo some of life's mistakes as quickly, as easily, and as completely. I thought of some of the mistakes made in child raising. I recalled some recent tragic headlines involving juvenile delinquents and pondered on some of the mistakes which must have thrown their measurements or values out of line and caused them to be such misfits.

A silent wish escaped my heart, that the mistakes in people's lives could be undone—like knitting, and a fresh start made. Then a new and happy thought came to me—it can! It can!

Life is very much like knitting. The first eight years are practice years, before the "age of accountability." During these precious years we should learn and practise the fundamentals of life. And what are the fundamentals? The Lord clearly stated them and commanded parents to teach them to their children. The Doctrine and Covenants declares: "And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents."

"For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized."



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"And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands.

"And they shall also teach their children to pray, and to walk uprightly before the Lord." (D&C 68:25-28.)

Having practised and learned the fundamentals, having selected the pattern we desire to follow, that of eternal life and exaltation, we are baptized, and all our past mistakes are forgiven. We are confirmed members of the Church and are given the gift of the Holy Ghost. Oh, priceless gift! A gift from our Heavenly Father! Given at a most crucial time in our life—for we have now reached the "age of accountability." And why is this gift so important? Because the Holy Ghost is our *instructor*. He will guide us in following the pattern. He understands all things; his wisdom can not be measured. His mission is to testify of all truth, to bring light and knowledge, to guide and direct us, to guard and protect us. We, who are so inexperienced in the art of living, need the guidance and direction of the Holy Ghost.

Many Latter-day Saints who have had this great gift given to them do not comprehend its purpose, neither do they understand or appre-

ciate the advantage and help it can be to them. In the Doctrine and Covenants we read: "For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold, he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift." (*Ibid.*, 88:33.)

We must treasure this most priceless gift of the Holy Ghost. We must live worthy of his companionship and help. Like the knitters who seek the help of their instructor, we too must ask and seek the help of the Holy Ghost.

Our instructions for eternal life are contained in the gospel. If we follow them closely, we will avoid errors. Should we make an error—we must correct it immediately. We must not continue on, for like knitting, nothing is to be gained or progress made as long as the error remains. But how do we correct it? By repenting!

The Lord has declared: "Behold, he who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more." (*Ibid.*, 58:42.)

The doctrine of repentance is one we all need to practise more. We should more readily recognize our mistakes and be willing to correct them. Repentance should come easy

for us—it would if we understood the value of it. Repentance is a privilege! It is an opportunity to right a wrong. But, like the woman knitter who hesitates to unravel hundreds of yards of yarn and several days' labor—we too find it difficult to repent and undo our mistakes.

"Decrease" and "cast off" are familiar terms to the experienced knitter. They are necessary steps one must take to achieve perfection: to give shape, proper fit, and beauty to the garment. Speaking in terms of knitting and repentance, there are many things in life we should "cast off" and eliminate, such as selfishness, faultfinding, jealousy, intolerance, hatreds, dishonesty, and envy, to mention just a few.

As Latter-day Saints we have chosen a most exquisite pattern: the pattern of eternal life and exaltation. The work is most exacting, it requires perfection. Jesus admonished us: "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.)

Perfection is our aim—our goal. There is an axiom which says: "To err is human, to forgive, divine." We could paraphrase this to read: To err is human, to repent is toward perfection.

We can attain perfection through repentance.

The Church Moves On

(Continued from page 400)

374th in the Church was organized by Elder Mark E. Petersen of the Council of the Twelve, Elder Bernard P. Brockbank, Assistant to the Council of the Twelve, and Elder Marion D. Hanks of the First Council of the Seventy. These three General Authorities are in the British Isles as mission presidents. Elder Frederick W. Oates was sustained as stake president with Elders James Laurie and Keith Taylor sustained as his counselors. The stake was organized from parts of the Sunderland and Hartlepool districts of the Northeast British Mission.

Elder Roscoe P. Eardley sustained as president of Humboldt (Nevada) Stake with Elders Homer W. Jaynes, Jr., and Bryce S. Ballard sustained

as counselors. They succeed President Lloyd Sorensen and his counselors, Elders Emerson C. Neff and Louis E. Peterson.

24 Elder Ernest J. Whiting, Jr., sustained as president of Flagstaff (Arizona) Stake succeeding President Burton R. Smith. Counselors to President Whiting are Elder Frank J. Randall, who held this position with President Smith, and Elder Frank L. Jackson. Elder Richard M. Allen was released as second counselor.

APRIL 1963

1 Joseph A. Brunton, Jr., Chief Scout Executive, Boy Scouts of America, announced the appointment of Folkman D. Brown as director of the "Mormon" Relationships Service of the Boy Scouts of Ameri-

ca. He will succeed D. L. Roberts who has been director since 1950, and who will retire August 1. Elder Brown, who is now Scout Executive at Fresno, California, is a native of Ogden and attended both Weber College and Utah State University. As a young man he filled a mission in the Central States. He is a former bishop of a ward in Stockton, California. Elder Brown and his family are expected to make their home in the Salt Lake City area. Beginning June 1 Elder Brown will serve as associate director with Elder Roberts.

3 The annual conference of the Primary Association opened its two-day sessions in the Tabernacle. This year, for the first time, attendance was limited to stake and mission leaders. These workers will, in turn, instruct the ward and branch Primary people at a later date.


SUMMER OF DECISION

BY G. MORRIS ROWLEY
FIRST COUNSELOR,
MURRAY SOUTH STAKE PRESIDENCY

ERA OF YOUTH

Marion D. Hanks
Editor

Elaine Cannon
Associate Editor



Bill and Nancy were falling in love. At least this observation was becoming common in the comments of the kids around Browning High School, and the evidence seemed to justify the comments.

The chance arrangement of registration placed Nancy in fourth period geometry and Bill in chemistry in rooms which were across the hall from each other. Shortly after the lunch bell, Bill could be found stationed conveniently just outside the door of Geometry II. As Nancy emerged from class, she would saunter out to meet Bill in the center of the hall, and together they would move with the hungry crowd toward the cafeteria.

Of course, the cafeteria was only one of many happy opportunities to be together. There were the athletic events with Bill playing trombone in the pep band and Nancy leading the cheering section. There were the special date-dances, the parties, the prom, the senior hop, and the traveling assembly.

It was during the traveling assembly practices that their "togetherness" began to seem natural. Bill won the right to represent Browning High with the baritone solo, "Camelot," and persuaded Nancy to be his accompanist. They were together practising the solo. They were together practising for the assembly in which Mr. Saunders (English teacher, speech hobbyist, and general taskmaster) insisted upon perfection. They were together as they traveled to Central, Lincoln, North, and Lake View high schools. Together they enjoyed the thrill of footlights, enthusiastic audiences, and a delightful taste of show business. It wasn't surprising that being together seemed more and more natural and comfortable.

It is never without some uncertainty, and always with fear and trembling, that conscientious parents face the fact that their children are growing up and that dating and the accompanying activities are not only acceptable but also an integral part of the process.

Frank Bailey, Bill's father, put it this way: "What kind of girl is that Nancy Sheffield anyway?" This was on the way home from Sacrament meeting. Mrs. Bailey had assured Frank that Nancy was a fine young woman. She had helped with the smaller children many times at Primary where Sister Bailey was a teacher, and she had substituted as a chorister.

"Her parents, you know, are fine people," continued Mrs. Bailey. "Jack Sheffield was United States District Attorney and found time to be a bishop at the same time. I think he is on the stake high council now, and Sister Sheffield is a counselor in the YWMA. I see her often at Relief Society. She is a very lovely person to talk to."

Jack Sheffield has expressed his concern in another way. Shortly after Bill and his family had moved into the Ninth Ward, Bill had come to call for Nancy. After the introductions, Mr. Sheffield had approached Bill in somewhat the same manner as he would a witness in cross examination.

"Young man," he began, "I understand that you intend to take my daughter out this evening."

"Yes, sir, I had hoped to." Bill swallowed.

"Do I know your father?"

"I imagine so," said Bill. "We live in the Ninth Ward now. The bishop just asked my dad to be the chairman of the genealogical committee."

"What did he do in the ward where you lived before?"

"He was second counselor in the bishopric. He was released when we moved."

"Nancy tells me that your mother works in the Primary."

"Yes," answered Bill. "She teaches a boys' class, I think."

"Where does your father work?"

"He has his own accounting firm. His offices are in the Wilden Building."

By this time Nancy had entered the room, and while Bill was helping her with her coat, Mr. Sheffield concluded his examination.

"Bill, I'd like you to write on this sheet of paper your address and phone number and the address of the place where you are going." Bill complied.

This episode resulted in a rather unusual entry in Nancy's dairy which began:

"Dear Diary, Last night I had the most embarrassing experience of my life."

It also resulted in a conversation between Bill and Claude (Bill's best buddy) in which Bill said, "Do you know what Nancy's father did to me? He made me sign for her like you would a library book."

But the compelling interest which these two young people had in each other plus their genuine willingness to try to understand the older generation made it possible to overlook the incident, and their "going places" continued—uninterrupted.

Almost too suddenly Bill found himself in the throes of planning for his graduation and the realization that many important decisions must be made. As this event approached, he and Nancy found themselves in many long, serious discussions—mostly about Bill's future, of which Nancy was becoming a very important part. There was the choice of a college to be made. This involved deciding whether he should stay in the city and take a less satisfactory music course or go to the university forty miles distant where he felt he could get exactly what he wanted. If he went to any university, he would have to get a job—first of all because he knew it would put a real strain on his parents to support him in college, and second because he was the sort of a chap who had a real desire to do things with as little help from his





parents as possible. Then, always in the background of all his planning was the promise which he had made to himself and the Lord that one day he would go on a mission. This didn't seem so remote any more. He was eighteen now. Another year and the decision would not wait. Of significant importance in all that was said was the fact that Nancy had her last year of high school to finish. If Bill went to college in another town it would really change things for both of them.

But decisions are easier postponed than made, especially for young people. The summer was upon them inviting them on a hundred escapades of swimming, water skiing, picnics, and dances. Bill worked down town during the day, but his evenings and weekends were always free, and the summer passed in a gay circle of fun and excitement.

A substantial part of this activity was under church sponsorship. These events represented affairs of genuine interest. The roadshow was the high light. By now Nancy had become Bill's depended-upon and very accomplished accompanist. He sang in the roadshow.

All wonderful experiences have a way of ending so very soon. August 15 brought the realization that preparation for school must be made. By now Bill had made his decision to go away to the university where he could pursue his music training. He had promised himself that he would come home on weekends whenever possible, and that he would write to Nancy as often as he could. In short, he was going to make a real stand to keep her interest from a distance of forty miles. He had faced the realization that she now meant more to him than anyone else he knew. He wanted to be sure, too, that she knew how he felt. So—on the last night of the roadshow he asked Nancy to wear his class ring and was greatly pleased when she accepted.

Adjustment to university life was confusing to put it mildly. As Bill put

it, "Registration alone is enough to turn most hardy young Americans away from the pursuit of higher learning." But in addition to that, Bill needed a job. He wanted to find a place where he could cook his own meals and save as much as possible. The business of making resources and desires coincide was rougher than he had anticipated.

Housing secured, job located, and registration completed, Bill found university life very different, interesting, fast, and wonderful. He found himself in a society of young adults. These young people were making all of their own decisions. Bill had to rely upon himself to get up on time in the morning. He could go to school or stay home as he chose. He could study in the evenings, go to the gym to work out, or practise his music. He could stay out as late as he wanted to, and no one would check on him. There was a certain unexplainable exhilaration in the sensation of being completely independent for the first time in his life.

Bill found himself always faced with many alternatives to choose from. In the matter of housekeeping, he could straighten up the apartment or live in a mess. He could eat regularly or he could satisfy his appetite with candy and snacks from the lunch bar.

There were the weekends in which Bill was not able to go home. The reason for this was usually one of two: no money or he had to work. It was on these weekends that Bill had other choices to make. He could either get up and go to priesthood meeting or he could sleep in. He could attend Sunday School or rest, study or go somewhere with the guys. In all these and dozens of other choices, Bill found his independence taxing. He was the sole judge.

And for the most part his judgment was good. Nancy was his only real feminine interest. He usually attended his meetings on Sunday and in the main found appropriate activities for the rest of the day. Usually he kept his apartment in order, although he was the first to admit that housekeeping was neither to his liking nor was he good at it.

Bill's outgoing, friendly personality brought him a variety of friends among the fellows. In his notes to Nancy he would often conclude with the phrase, "There is never a dull moment around here." He and his newly acquired friends were busy seeing to that. Among these new acquaintances were three or four capable students

from his sociology class. These young men intrigued Bill because they seemed to have settled many issues in their own minds. They were independent thinkers. They discussed world problems with ease and intelligence. They talked about things of the world that high school kids did not even mention. They questioned many things—things that had been sort of taken for granted by Bill for as long as he could remember. Some of the ideas were downright shocking to him, but he was intrigued by the boldness and abandon with which his new friends could approach them.

They impressed the professor also. Dr. Goldstein was a young agnostic from New York. He had come out West, in his own words, "to broaden his experience and to study the Mormons and their culture." He was twenty-nine and didn't look that old. He was friendly, suave, brilliant, good-looking, and a penetrating, ruthless analyst of people. He was a fanatical social scientist. Being single, he made a frequent practice of inviting his more interesting students to his apartment. Bill was flattered to think the professor would so honor him. In keeping with the best social practices known to Dr. Goldstein, refreshments (coffee, cigarets, beer, and hard liquor) were freely available. Bill's friends, having settled many of the "old folk's notions" in regard to these things, accepted the professor's hospitality without hesitation. Bill had excused himself many times only to have to endure the barbed comments and innuendos labeling him a novice and something less than a man among men. He finally gave in and joined by accepting coffee when it was offered. This was something less than could be considered full-fledged membership in the group, yet it seemed to be satisfactory as an initial step.

Under the intellectual leadership of the professor these young men involved themselves in long, searching discussions upon many subjects. Politics, world affairs, international relations, philosophy, evolution were only a few of the topics explored. Inevitably, before the fellows went home the conversation would drift to some facet of "Mormon culture." There were many things that Dr. Goldstein did not understand about the Mormon people. In the first place he could not understand the connection between religious belief and regulation of eating and drinking habits of people. The body was to enjoy. The archaic idea that a man must restrain himself from the pleasures of food and drink, the relaxing effects



of alcohol (in moderation, of course), the pleasure of cigarettes, etc., was not all clear to him. Of course, he knew many Mormons who had abandoned these ideas, and surely the Church would modify its stand eventually. It would have to. The people would demand it.

The idea of the Church encouraging all of its young men to go into other parts of the world to teach their religion to people who already had a religion of their own was another mystery. It would be somewhat more understandable if the Church would pay these young preachers. It would also be easier to understand if they would go among the heathen. But for them to give two years of their time when they should be in college, and in addition for them to use their own funds was an interesting phenomenon not easily understood.

Then, too, how was one to explain adequately the fact that a people as intelligent as the Mormons seemed to be, were willing to be duped into donating more than ten percent of their income to the Church. He could understand why many of them rebelled against these demands. Why only a relatively few of the people were conscientious in their payment. And so it went.

It goes without saying that Bill was thrown into a torrential conflict during these discussions.

He was always invigorated by the atmosphere of freedom and fascinated by the rationale which made satisfying his own appetite demands more acceptable, but his loyalty to the Church was still strong. Why were the other fellows always in such ready agreement? Some of them were members of the Church. Could it be that the teachings of his parents were mere fables after all? Was there really anything to it? He had made a feeble attempt or two to defend his faith, but the whole group made him feel so uninformed, so local, so naive.

Many of the weekends found him home. He still looked forward to being with Nancy. He attended Sacrament meeting and Sunday School with her, but she, more than his faith, was now becoming his reason for attending.

Bill was nineteen in November. On Thanksgiving weekend he was invited into the bishop's office. Bishop Scott had decided to recommend him for ordination to the office of an elder. He was deeply concerned that Bill had changed his attitude toward some of the standards of the Church. He had stopped paying his tithing for the first time since he had earned money. He also admitted accepting a cup of coffee for social reasons on frequent occasions. In his kindly way, Bishop Scott admonished Bill to correct his thinking,



refrain from breaking the Word of Wisdom, and start again to pay his tithing. He made an appointment with Bill to see him again in the spring and discuss the matter of his advancement further. They parted with a warm handclasp. Bill had always loved Bishop Scott.

"Now, Bill," the bishop was saying, "keep in mind what I have said to you. And Bill, don't forget that you and I and your parents have been planning on your going on a mission." Bill just waved his hand in a gesture of indecision as he turned and walked away.

Late May found Bill in the throes of preparation for finals and Nancy in the maze known as graduation—invitations, dresses, rehearsals, and participation.

Graduations have a way of creating crises, and this one was no exception. Nancy was radiant that graduation night. If there were others on the platform or at the dance, Bill would never have known it. She was all he could see. The exercises were brief and inspiring. The dance was over too soon, and Bill and Nancy were together on their way home.

Bill drove slowly. The car windows were open, and the fresh, early June air was heavy with the smell of blossoms and new tree foliage. Only an occasional car or a barking dog interrupted the

quiet of the neighborhood in which Nancy's home was located. The car came to a stop. Bill slipped his arm around her shoulders, and for a long time thoughts and understandings passed between them without need for words. Here was satisfaction beyond words: just the two of them together, close together—tired, relaxed, supremely happy. Why couldn't it go on forever? Why did they have to say goodnight? Bill's heart was turning over and over inside his ribs. It was making his head pound. He was trying to breathe softly without sounding like he had been in a relay race. This was difficult. Suddenly he turned, his hands now on Nancy's shoulders. Turning her to face him and looking deep into her beautiful blue eyes, he began with impetuous awkwardness to try to say what his heart was trying to feel.

"Nancy, there's something I'd like to try to tell you."

She may have known what it was, but no girl wants to miss being told. "You're usually pretty good at saying what you think," she smiled. "Go ahead, I'll listen."

"Nancy," Bill began. His head was down now. "I've missed you while I've been away—more than I've let you know."

"I've missed you, too, Bill."

"I don't think I want to do it again."

"You mean you're going to stay here to attend the university next winter?"

"I think you know what I mean, Nancy." Now he was fumbling with his words and also twisting Nancy's locket. "It begins with I love you, Nancy. I want to be with you. I don't want to be with anyone else. I can't be happy without you."

There was a long silence. It was now Nancy's turn to feel for words. All she could find were, "I think you did real well, Bill Bailey," and she slipped into his arms.

Bill was not one to take for granted understandings of this dimension, so he pressed the issue. "This means that you will marry me?" he said simply.

"Yes, that's what it means," she whispered.

There followed in starry-eyed succession a

series of non-sequential, previously dreamed about ideas which began to take the shape of plans. They would be married in the fall before school started. They would have their reception in the ward house. What would Nancy wear? Bill would get her a ring for her birthday. What would the folks say? How would they tell them? What would old Claude think? Carol would say, "I told you so." How would Bill approach Nancy's father? It was Nancy who brought the conversation to a cold standstill. She was saying, "I've always wanted to be married on the same day we go through the temple."

Bill was dreading this moment. He had not rehearsed what he was to say. This time the thrill and animation were gone as he felt for words. "I thought we might not go to the temple



just yet, Nancy," he heard himself saying.

"Not go to the temple! Bill, what are you saying?"

Bill had expected to hear words like this, but he had not expected to see the expression that now permeated her whole being. Shock, surprise, disappointment were all combined in one look. Bill looked away. "I'm not sure any more," he continued. "Before I go to the temple there are a lot of questions that I need someone to answer. I don't want to make all those promises if I don't believe."

Now she was in tears. "Don't believe?" she echoed astonished.

"I didn't mean that exactly. I've always believed in the Church, but while I've been away to school I've done a lot of thinking, independent thinking. Now, I'm just not sure. Can't we get married and go to the temple later on? Lots of people do. They wait to go to the temple until they are more sure."

Nancy's reply was written in her expression. She was confused, deeply disillusioned, and hurt. To give a responsible answer was next to impossible. She had to think. She didn't want to burst into open weeping in front of Bill. He could see all this. She would tell him tomorrow she said as she closed the car door and ran into the house.

In spite of the late hour, Bill did not drive straight home. He just drove. If someone had asked him where he had been, he would not have been able to tell them. It was very late when he reached his home. The thoughts of their dialogue were still following each other through his mind in disorganized sequence. A thousand unanswered questions were taunting him. What would his folks think? What would he say to the Sheffields? What could he say to Nancy to help her see how he felt, and that he was trying to unravel and reweave his feelings into an acceptable pattern of belief and faith? But the numb, cold feeling that could not shape itself into words, and of which he could not rid himself, came from the look on Nancy's face as she left the car. It was in this emotional state that Bill finally slept.

What was left of the night passed quickly, and the persistent ringing of the telephone urged Bill into consciousness. He fumbled himself into his bathrobe and made it to the phone before it stopped ringing. It was Nancy. She sounded surprisingly cheerful. She wanted to talk to him. Would he come over?

"OK," he was saying. "Just give me time to

get dressed."

It didn't take long. He was there in a jiffy. Nancy was now her composed, sweet self. She had things all worked out. They wouldn't wait until fall. They would be married now—today if he wanted. She was not willing to tell her folks and go through the business of explaining. She had enough faith in Bill to know that he would take her to the temple soon. She was sure that everything would be all right.

"This is not like Nancy," Bill tried to tell himself. But there she was—there in front of him, and she was saying it. All he could say was, "When shall we go?"

"Whenever you want, Bill dear. The sooner the better."

"Where shall we be married?"

"We'll elope and go to Nevada," was her almost flippant reply.

"Are you serious? You're kidding."

"I am serious, and I can be ready in an hour."

Bill didn't let this turn of events straighten out in his mind. He had asked Nancy to marry him, and she had accepted. He would go through with it. Things would work out somehow. He said he would call for her in an hour, and he did. In fact they were on their way in Bill's 1952 Plymouth in a little less than an hour. By late afternoon they were in the little Nevada town where Bill and his dad had the flat tire repaired on their trip to Los Angeles. They stopped at the same station and talked to the same attendant. They told him they were looking for a Mormon bishop. He directed them to a large white stucco house just a block and a half from the station.

The bishop was a young man. He somehow reminded Bill of Bishop Scott. He invited them in and learned of their desires. He counseled them in kindness to give up their plan of being married without the knowledge of their parents and to go back home. "Whether you are married in the temple or not, you should bring your parents into your confidence; they should be with you; they should be part of your marriage," he told them. "I would not like to participate in a marriage that is this spontaneous and this quickly planned." This was the context of a long conversation in which the bishop did all in his power to dissuade this young couple from their planned marriage.

On the other hand Bill and Nancy were determined and persisted in their request. Finally Bill said, "Bishop, if you refuse to marry us, will you please tell us where we can find a justice of

the peace?"

The bishop considered a moment and then said, "Well, if you are still determined, I suppose it's better for me to perform the ceremony than have you fine kids married by a justice of the peace." Arrangements were made, the bishop's wife and a neighbor from across the street were called to be witnesses, and the marriage was performed. Bill and Nancy were pronounced man and wife.

They were soon in the car. Bill turned to his bride to say, "Where to, Mrs. Bailey?" and the words froze on his lips. He saw the look on her face which he remembered so well from the night before. Nancy was ready to cry. Bill now found his words and said them with a real effort to be cheerful. "Where to, Mrs. Bailey?" whereupon Mrs. Bailey began to cry.

There is probably not a man in the world who knows what to do when a woman cries—especially the woman he loves. He put his arm around her and tried to comfort her. Now she was sobbing, "I want to tell my mother. I want to go home."

Bill tried to say, "But this is supposed to be our honeymoon, darling. We were going to Las Vegas." Her only response was more weeping.

Without further comment, Bill turned the car around and nosed her homeward. If he was angry, it was at himself for being such a fool. If he was frustrated, it was because he could think of nothing logical to say that could comfort Nancy. Whatever it was, he was not watching the traffic as he should, nor was he thinking very well.

Just outside this little Nevada town, there is a winding road which follows the bed of a river. There are sharp curves and a series of dips which lead to a high, narrow bridge that spans a deep, dry wash. Bill's mind was a thousand miles from his driving, the road, or the car. There may have been too much speed. They may have struck a chuckhole. The cause makes little difference. Whatever it was, the right front wheel struck the concrete abutment on the right side of the bridge entrance. The car flipped over endways, almost balanced on its top on the rail, spun over once more, and crashed into the dry wash thirty feet below.

The car was upright when it came to rest. Bill was still at the steering wheel. Nancy was not beside him. He was dazed. It took time to collect his thoughts. Once out of the car he looked quickly about him. Moving around the rear of the car

to the other side, he found his bride—her face buried in the sand, her beautiful red hair saturated with gray sand and blood. There were no words or outbursts of expression that could give vent to his feelings as he surveyed this spectacle. He only groaned inwardly as he knelt beside her.

Then he felt a familiar sensation. Someone was slipping a hand into his, the way Nancy had done. He turned. There she was standing beside him, her hand in his. His eyes followed the contour of the car, and there in front, pinned between the car and the wash bank, was his own body. The realization of what had happened was now beginning to filter into his awareness.

As this reality evolved, he was conscious that a strange, irresistible force seemed to be lifting them upward. The wreckage of the car and its occupants, the steel-railed bridge, the waste of the desert, the misty blue hills, the puffs of cloud mist, the blue arched sky passed before them, and they found themselves in a strange and beautiful land.

This land was carpeted with soft green grass and bordered by green trees with feathery foliage. Shrubs and flowers were spotted throughout the landscape as far as the eye could see. There was a gently meandering path which led far ahead and disappeared at the horizon between two stately trees. A brilliant, pure, white light blazed from beyond the horizon and made the leaves of the trees glow like a million crystals. A faint, warm breeze which caressed their cheeks was the only break in the absolute silence. Here was pure peace. Breathless and awe-inspired Bill encompassed the vista with incredulous delight and amazement.

But now Bill felt Nancy's handclasp relax and her hand slip from his. She was moving on along the path. He made an effort to follow her, but seemingly the force which had lifted them now held him fast. He put out his hand toward her as if to say, "Wait for me," but she did not turn to see. At length she reached the point in the path between the two great trees. She lifted her hand in a farewell gesture, then she turned again and was gone. Bill, struggling against the force which held him, now found his voice. All he could think, all he could say was, "Nancy! Nancy! Nancy!"

He was still repeating these words over and over again as he sat up abruptly in his bed. The sun was shining through his window. It was late





morning. He was home. Then gradually there came into his consciousness the wonderful sensation which all of us experience at one time or another, when we have had a reprieve from a bad dream. It is like a second chance.

Bill grabbed his house shoes, crammed himself into his bathrobe, and dashed to the telephone in the kitchen. With unsteady fingers he dialed Nancy's number. It was Mr. Sheffield's calm, legal voice that answered.

"Hello."

"Mr. Sheffield?"

"Yes, Bill. How are you? How was the graduation dance?"

"Real fine, Mr. Sheffield. Is Nancy there?"

"Yes, I think she is just getting up," said Mr. Sheffield. Then jokingly, "You kept her up pretty late last night."

"It's sometimes easy to do, Sir," Bill replied. "May I speak to her, please?"

"Of course, Bill. I'll call her."

In a matter of moments Nancy was on the phone, her voice steady now. "Good morning, Bill," she was saying.

"You o k?"

"Yes," she said. "Is something wrong with you?"

"No, guess not. Nancy, can I come over and see you?"

"Of course," she said.

It didn't take long. Bill was in his car before he had his second shoe tied. She met him at the gate. Only a few sentences of small talk led them to their major problem. Nancy had not slept much. She knew what she wanted to do.

"I think I prayed more than I slept last night," she confessed. Her face was very serious. "I don't know the exact answer, but I think I know how to get help to find it."

"How?"

"Bill," Nancy began, her face tense as if she was expecting strenuous objections, "let's go and talk to Bishop Scott."

Bill hesitated. His mind was reviewing his dream. His face was also serious. "I think you have the right idea," he said simply.

Bill Scott met them at the chapel

door an hour later. As they walked to his office, there was the usual exchange of visiting. They sat, Bill and Nancy on one side of the large table and Bishop Scott on the other.

"Now," said the bishop, "what can I do for you fine kids?"

Bill looked at Nancy as if he hoped she would speak. She didn't. "Bishop," he began, "Nancy and I want to be married."

"Well, that's not such a shock," said the bishop. His eyes were twinkling. "When are you planning this event?"

"Real soon," Bill continued. "I want Nancy to go back to school with me."

"Well now, is there a problem involved here somewhere?" inquired Bishop Scott.

Although Bill knew the bishop's understanding of the problems of his young people, he found difficulty in phrasing his reply. "Temple marriage is the problem," Bill continued. "I feel that people should make those promises only when they are sure. You know what I mean. So many people go to the temple and then don't live up to it. I think people should be sure—you know."

"And so they should," said Bishop Scott. "Suppose you wait out there for a few minutes," he continued, pointing to the foyer of the chapel, "while I talk with Nancy, and then I'll need to talk to you."

Bill fidgeted in the foyer for a long few moments while the bishop talked with Nancy. Before long the door opened, and Bill was invited in. He felt uneasy. He did not stop to decide the reason. He had never felt uneasy in the presence of the bishop before.

The bishop began: "Now, Bill, before we consider the answer to your question, we have to explore another question. Are you prepared for temple marriage?"

A little surprised, Bill said, "I'm not sure I know what you mean."

"Just this," began Bishop Scott. "Temple privileges and blessings are given to us by our Father in heaven. They are intended to unlock the door to the richest and highest inheritance which he has in store for his children. Most of us cannot even imagine the implications of that simple statement. It helps our understanding when we quote the phrase from the Doctrine and Covenants, '... all that the Father hath.' To me this means that because of our worthiness, our faith, our repentance, our obedience, we may become heirs to all that belongs to the Father. This

would include his knowledge, his power, his understanding, his ability to organize and people worlds, which in turn gives us power, dominion, exaltation, and eternal lives."

Bill was listening intently, his eyes now fixed on the bishop's kind but serious face.

"Now," continued the bishop, "if the being who is the controlling source of power in this universe, who is the supreme authority, proffers to give to some of his children all that he has, all that he owns, these children should be prepared to receive these gifts. Right?" Bill nodded slowly. The bishop continued. "They should be prepared to give in return anything the Lord may require. In reality the basic requirements are not even comparable in magnitude to the blessings we have just mentioned. He expects only that we have faith in him as the Supreme Creator of the universe, in his Son as the Savior and Redeemer, in the prophets past and present, and in his gospel as a way of life. He requires that we sustain his authority; that we be clean and honorable with ourselves and others; that we are sexually clean; that we observe the Word of Wisdom, which means that we do not use tea, coffee, tobacco, or liquor, and that we observe the other principles of the Word of Wisdom. It means that we pay a full and honest tithing, attend to our other duties in the Church, and are loyal and true to its principles. In other words, we must be good Latter-day Saints. Now, Bill, how well prepared are you for these blessings?"

Bill was thoughtful. His eyes were on the table now. He didn't look up as he spoke. "I got along pretty well until you mentioned coffee and a full and honest tithing. I am sure you know that I haven't paid any tithing for about five months, and I have taken a cup of coffee with the fellows a few times." The bishop's voice was level and reassuring as he spoke. "Then we have some work to do."

"What do you mean?" Bill asked.

"The Lord expects you to demonstrate that you can keep his commandments, all of them. This means that you will need a little time to prove that you can master the cup of coffee and pay your tithing regularly."

"This sort of sounds like buying a temple recommend." Bill was sorry for the statement before he finished the last word.

The bishop was still kind but now firm and direct as he said, "You know better than that! No one buys blessings from the Lord. He created the



earth. He knows where its treasures are. Don't you suppose that he could inspire his servants to go to these treasures and take of them as they need for the building of his kingdom? No, Bill, the Lord doesn't need your money nor mine. We need the opportunity to give it. We need to demonstrate our loyalty to him by being willing to pay tithing or give whatever else he may ask of us."

"That's a very logical explanation." Bill was honestly pleased. He was remembering some of the conversations with Professor Goldstein.

"All of the principles of the gospel are logical," said the bishop.

Bill shifted the subject. "Coffee was never more than a social thing with me."

Now the bishop became very serious. He folded his hands on the table in front of him. He looked at his young visitor full in the face. There was no escaping his glance. Bill faced it. The bishop's voice seemed steady and sincere. "I'd like you to answer an important question and be very honest. Will you?"

"Of course."

"Do you know that the gospel is true?"

There was a long silence before Bill answered. There was considerable emotion on his face when with a half sob he said, "I don't know. I'm all mixed up! I think I was sure once, but lately—" He stopped and then continued earnestly, "Bishop,

I'd give anything in this world if I could bear that testimony!"

"If you really mean that, you'll do something about it!"

"What do you mean? What can I do?"

The bishop leaned forward. "First, you'll live the principles of the gospel as if you were sure that they are true. This means that you will never let a drop of coffee pass your lips. You'll pay a full and honest tithing, and you'll strive to live all of the other principles. Second, you'll pray and fast and ask your Father in heaven to forgive you for doubting and give you a testimony of the truth. Next, you need to study and discuss the gospel with Nancy, your parents, and others with a real desire to get answers to your questions. You should never let a semester pass at the university in which you don't take institute classes. Those teachers are trained to give students like you the answers they need. I'm sure you know that you can come to me whenever you think I can help, but you must remember, Bill, that a testimony is an individual, personal thing. It must be sought, and earned, and cultivated by the individual himself. No one can get your testimony for you. Can you do these things?"

Bill responded slowly. "Yes, I think I can."

Seemingly dissatisfied with Bill's hesitation, the bishop pressed the issue. "Will you?" he asked.

This time Bill's answer was resolute, "Yes, I

will," he promised.

"Good!" the bishop slapped the table. "Now you'd better get Nancy. She's been waiting quite a while."

There was still an expression of apprehension on Nancy's face as she came to resume her seat beside Bill. Instead of being hesitant to tell her, Bill was anxious to put her at her ease.

"Nancy," he said simply, "I hope you won't be too disappointed, but Bishop Scott has helped me to see that I have a few things to straighten out before I am prepared to take you to the temple. I hope you can be patient with me while I patch up my testimony and prove to the Lord and Bishop Scott that I am ready."

Nancy seemed relieved, and when Bill said, "I hope you won't mind waiting," she smiled, and he knew things were all right.

Now they were standing. They shook hands with Bishop Scott, who followed them to the door. Here he put his arms around them both. His grip grew tight as he spoke.

"Now, kids, I think you know that I know the gospel is true. I know that our Heavenly Father is real and that he lives. I know that his Son, Jesus Christ, is the Savior and Redeemer of the world. I also know that Joseph Smith is a prophet of God, and that the ordinances of temple marriage and sealings were revealed to him for this dispensation by the Lord. If you truly love each other there is only one kind of marriage for you, and that is temple marriage. If you are not sure of that, marriage of any kind should be the farthest thing from your mind." The bishop then added a postscript to his testimony. "And Bill, when you decide to go on that mission, get in touch with me."

The summer which followed was different from the previous one in one very significant respect. Along with many wonderful, happy times there were periods of serious conversation about life and about the gospel and its meanings. Bill discovered a deeper satisfaction in these discussions than in most of the other activities. He also rediscovered his father. Now he saw him as an understanding and surprisingly wise friend in whom he could confide. He and his father discussed many phases of the gospel. One by one his questions were answered. Piece by piece the pattern of eternal life began to fit together. He had fasted and prayed earnestly to know the truth. It was during one of these discussions which had continued into the early morning hours that Bill

arrived at a very important decision. He clapped the Book of Mormon closed which he held in his hand, turned to his father and announced, "Dad, I've got to go on that mission."

It isn't easy for a mature man to cry in the presence of his grown son. Frank Bailey turned, placed his hand on his son's shoulder, and finally gained the composure to say, "Son, I've waited a long time to hear you say that!"

Nancy's maturity and level-headedness continually amazed her fiancé. She was poised and in complete control of her emotions as she received Bill's announcement. Of course she would wait for him. She was proud of him for making this decision. She had known for a long time that he would never be satisfied until he had kept his promise to himself and to his Father in heaven.

The excitement which followed was shared almost equally. The interview with the bishop and the stake president; the anticipation of awaiting the call from the Prophet himself; the suspense of wondering where it would take him, and the joy of receiving the envelope (return address 47 East South Temple, Salt Lake City, Utah) which was the official call from the Lord were each ample compensation for the feeling of sadness which is an indisputable part of separation.

The morning the letter from President McKay came, Bill was jubilant. He was on the front porch before he opened it. He skimmed it hurriedly until his eyes focused on the sentence, "You are called to serve as a missionary in the North Central States." A little farther down he read the words, "You will enter the mission home on Monday, August 31." This startled him. It gave him less than a month. He hurdled over the front planter and into the kitchen where his mother was rolling out cookie dough. Throwing his arms around her waist, he picked her up bodily, danced her a half-turn, and set her down lightly. She protested his behavior playfully, straightened her apron, and brushed her hair back, and then her glance traveled from Bill's excited face to the opened envelope he held in his hand. Her expression softened, her eyes moistened, and her voice trembled a little as she said, "Bill, it's your call!" Cookies were forgotten while mother and son shared the emotion and excitement of Bill's call to the service of the Lord.

As soon as Bill had called his dad, he drove straight to Nancy's. The telephone would not do for the delivery of this message. When he met her on the walk in front of her house, he simply

held out the letter. She took it and hurriedly read the essentials, then she looked up into his eyes. Her expression was one of unrestrained admiration. There was resolution, too. She put her arms around his neck, and he drew her to him. There was unsteadiness in her voice as she said, "Bill, I'm so very proud of you."

Bill found enough voice to say, "Come on now, Nan. You promised you wouldn't come unglued!"

They both laughed now, and the tension was over. It was now settled. He would leave in less than a month. There was time for just one thing: preparation.

Parting was as difficult as they had anticipated. Nancy had promised Bill that she wouldn't "come unglued." She kept this promise. As the conductor called "'Board," her arms were around his neck, and all she could say was, "Happy journey and good hunting, Elder Bailey." Bill, for lack of anything more appropriate said, "Don't forget to write." By now the train was in motion.

Nancy's letters proved to be a great strength to Elder Bailey. The first he received read in part: "It would be foolish for me to say that I won't be lonely. I know that I will, but if I keep up with you so that I am worthy of you when you get home, I'll need to be as busy as you are. I am very proud of you. The most important thing I want now is for you to be the best missionary in the North Central States."

Bill made an excellent, devoted elder. His mission president so stated upon his release, and as the train again pulled into the old home town, he found standing on the platform, not the young high school graduate that he left two years before, but a mature, young Latter-day Saint girl who had two years of college behind her; who had served on the stake board of the Primary; who had been a Sunday School teacher; who had learned the meaning of faith and prayer; who was every inch a poised, young woman, and the most beautiful he had ever seen.

As Bill made his report in the ward two weeks later, he felt the power of the Lord as he had done so many times in the mission field. He loved the gospel. He was so grateful for his parents, for the bishop, for Nancy, and for others who had helped him realize the importance of a mission. He had a testimony of the gospel; he had settled questions pertaining to life's meaning; he knew what he wanted to give to life and what he could expect from it. He now saw himself in the perspective of eternity.

It goes without saying that plans for marriage were rapidly completed. Here now was a young couple who were ready and equipped to join hands and face life, to drink deep of its goodness, and to meet its problems with confidence born of faith in God. While there were still problems to face, they wanted to join hands and face them now. So, late in December the date arrived, and in the sacred surroundings of the temple of God the ordinances were performed, and Bill Bailey took Nancy Sheffield to be his lawfully wedded wife for time and for all eternity. The ceremony in its simple purity, its dignity, its beauty was all Bill expected and more. They met in the foyer of the temple annex, and as they walked to the door, Nancy expressed her deep satisfaction in this simple sentence, "Wasn't it beautiful?" She slipped her hand in his as they stepped outside. It was just noon. It had been snowing most of the morning, and the temple grounds were covered with a rich blanket of fresh snow. The scene was breathtakingly beautiful. Over the walls of the temple grounds came the strains of "Silent Night, Holy Night." They didn't need to put their thoughts into words. Words would cheapen their feelings. It was their holy day, and it would live in memory always.

For storytelling purposes this is the place to leave Bill and Nancy, but for another equally valued purpose, let us take a quick look into their future. Bill will appreciate the help Nancy can give him in finishing his college training. His music training is put to good use in the ward and stake. His accounting makes it possible for him to take over his father's accounting firm. He becomes the president of his elders quorum; a member of the stake Sunday School board; a counselor in the bishopric; a member of the high council; a member of the schoolboard and otherwise a civic leader, community builder, and an influence for good wherever he goes.

Nancy is not a whit behind in service to the Church. Her service takes her into the presidency of the Primary; work on the genealogical committee; and in her later years, president of the Relief Society. But of more importance still is the calling of mother. There is added to the family in time a boy, a girl, another girl, and another boy. She is a devoted, capable, lovely wife and mother.

So they pass their days in service to each other,

to their children, and to their Church and community. How can one say that they are not happy? How can one suppose that life has offered them less than its dearest treasures? Hand in hand they have sustained and supported each other in the bright days and in the gray days. They have tasted together the bitterness of disappointment which makes one strong. They have shared together anxiety in sickness, the exhilaration of health, the pain of sorrow and disappointment, the ecstasy of success, the blessing of waiting, the reward of faith, and the strength of prayer. They have known again and again the power of God in answer to prayer—flashes of revelation as they do his will and serve in his cause. "Men are, that they might have joy." Here is joy.

Finally Sister Bailey becomes ill. It begins with a cold. Complications develop rapidly. Doctors are summoned, then specialists. The elders are called. Bill does everything in his power, but nothing seems to work. Then in the quiet hours of a December night, the hand that he has held

so often relaxes in his, and Nancy slips away.

The world takes on a bleakness that Bill Bailey has never known. Now at her graveside watching attendants lower her body into mother earth, he knows that most of what life has meant to him is going into the grave with her. He is standing between two stalwart sons. His daughters are close by. He bows his head in silent prayer as he has done hundreds of times before when he has faced crises which for him have been too much to bear alone, and at that moment there comes into his breast a burning reassurance and into his mind an absolute knowledge that he will see his Nancy again. He knows that not many years will pass until he will feel her hand in his again, that they will meet in a time when sorrow is not known, where parting will not have to be dreaded, where they can walk down the path together in a place perhaps more beautiful than the one he saw in his dream so long ago.

William Bailey lifts his bowed head, squares his shoulders, pulls his overcoat more closely around him, and without assistance walks away.



The Last Word

The wise man reads both books and life itself. — Lin Yutang

If you cannot be a star, you need not be a cloud. — J.J.

Great hopes make great men. — Thomas Fuller

Chinese Proverbs: The dawn does not come twice to awaken a man. . . . Think of your own faults when you are awake, and of the faults of others when you are asleep. . . . One more good man on earth is better than an extra angel in heaven.



Does anyone know where "Sam Hill" is? Or how many feet there are in a far cry? Or the altitude of "It's high time"?

Many people who stand up vigorously for their rights fall down miserably on their duties.

The only thing some people will lend without interest is an ear.

Some men have hundreds of reasons why they cannot do what they want to, when all they need is just one reason why they can.

Teen to the vocational counselor: "How do I know what I want to be when I get out of school? Maybe they haven't even invented my job yet."

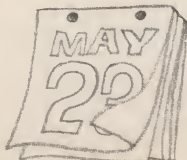
A four-year-old was curiously eyeing the honey jar while eating a slice of homemade bread. "Mamma," she said, "I can think of how the bees got the honey in the jar, but how did they screw the lid on?"

Yielding to unworthy impulses invites more and easier yielding. Giving way to appetites intensifies them. A definite "No" is the only answer to a wrong impulse. — Delbert F. Wright

No man ever impaired his eyesight by looking on the bright side of things.

The smallest good deed is better than the grandest good intention.

Summarizing the family budget problem neatly, the housewife said: "Our problem is—there's too much month left over at the end of the money."



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